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The Living Church

VOL. XXVII. MILWAUKEE AND CHICAGO, JUNE 14, 1902. No. 7.

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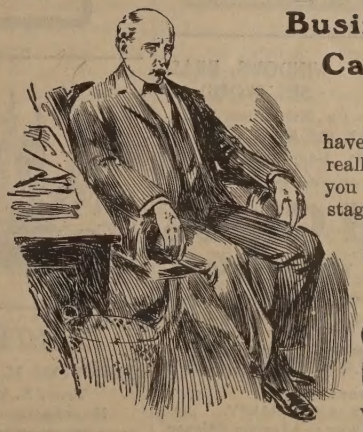

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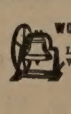

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Vol. XXVII. MILWAUKEE AND CHICAGO, JUNE 14, 1902. No. 7

Editorials and Comments.

The Living Church

With which are united "The American Churchman", and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.
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THE DIOCESAN CONVENTIONS.

THE season in which the greater number of the Diocesan Conventions hold their sessions is naturally the season in which present conditions and prospects of the Church come most logically into prominence. These Conventions present our annual inventory of the State of the Church, far more reliably than it is presented at General Convention by the committee bearing that name, or than it can be discovered in any other manner. We hope the reports of the Conventions themselves appeal to readers generally. There are some phases, however, upon which we may lay special stress.

MISSIONS.

We are struck at the outset by the missionary spirit everywhere displayed. Whether we view it from the standpoint of diocesan or of general missions, the prevailing sentiment everywhere was one of hopefulness. The local work of the Dioceses seems everywhere to be in a hopeful condition. There was an absence of the note of despondency which has sometimes characterized the view, when the enormous field was scanned and the means at our disposal seemed so inadequate. This inadequacy is of course not ended, but the universal report was that conditions are improving. Arkansas was able to organize its colored work into a separate convocation, somewhat on the lines of the plan prevailing in Virginia. Here, as elsewhere in the South, the conviction that the Church must be brought to the colored people, was fully recognized. The Gulf States have been far behind the South Atlantic States in the recognition of their duty in this respect, and it is hopeful that not only in Arkansas but in adjoining Dioceses, the duty is more and more clearly recognized. There is genuine and excellent missionary work being done in that Diocese. The Bishop of Dallas wisely laid stress upon the duty of everywhere taking the canonical offerings for extra-parochial purposes, and of promptly forwarding them to the proper treasurers. He was also strong in his earnest plea that the Church be supported by actual offerings, and not by questionable devices for raising money. "We teach our young men and women the first principles of gambling in the 'benefit for the choir fund,'" he said, "and then weep bitter tears for a too late repentance when they take the vice in earnest. Our 'society people' dress in the mystery of burnt cork, and exhibit themselves as a 'burlesque circus' for the 'benefit of the vestment chapter of the Episcopal Church.' Is it any wonder if quiet, decent people consider our religion and worship a burlesque too?" The Bishop of Florida also laid stress on the positive duty of Church support. In West Missouri the successful working of the Archdeacon system was reported, three Archdeacons being hard at work. One third of the Diocese however is still untouched. There was a hopeful tone in Iowa, where speakers from neighboring Dioceses were drawn to stimulate the missionary work.

General missions also aroused enthusiasm everywhere. Mr. John W. Wood, Corresponding Secretary, had wisely undertaken a tour of the Dioceses which he could conveniently visit during their Conventions, and his earnest, telling reports of what is being done and what remains to be done by the Church corporate were most helpful. The discouragement from the unhappy failure to effect a discrimination by reason of varying local conditions in the general apportionment could not of course be

entirely healed, and Texas, not strangely, felt obliged to decline the suggested burden laid upon her. Yet in spite of this discouraging mistake of the central Board, the resolve to work for missions was so unmistakable, the interest so much greater than ever before, the desire to effect results far exceeding those of past years so universal, that the outlook for our general missionary work was never before so favorable. There seemed generally a disposition, most creditable, not to consider the apportionment from the *relative* but from the absolute point of view. Each Diocese must try to do its own best, altogether regardless of what may be asked or expected from other Dioceses. Thus viewed, friction will be minimized and the work will be well done.

We note with pleasure the adoption of a part of our own suggested plan in Arkansas, according to which all funds raised for missions are to be bunched, and to be divided between diocesan and general work at a ratio fixed in advance. By this wise plan the inevitable rivalry between the two classes of missions is avoided, and instead of each trying to outstrip the other, each can only succeed by helping the other to succeed. We believe this plan by far the wisest step which the wise and successful missionary administration of that Diocese has taken. The unselfish generosity by which the Diocese, whose local needs are second to none, is to retain only 40 per cent. of the missionary money raised in her borders, is most praiseworthy.

In Mississippi the Bishop, lamenting that the reduction in the funds contributed to his work from the general Board had "practically closed eight mission stations at one fell swoop," and deeming it altogether impossible that Mississippi could come up to the expectations of the general Board and do its own work as well, recommended, as "the only self-respecting attitude," that the Diocese resign the amount now given it from general funds—with what result in legislation our report does not show. It is another illustration of the discouragement caused by the apportionment in the missionary Dioceses, and of what Bishop Thompson calls "the absurdity of attempting to manage the affairs of a Church covering a continent, from a city, and our most provincial city in one corner of it!" Gradually, and by hard knocks, the American Church is learning better, and a sane Provincial system will sometime make such difficulties impossible. In the meantime, we must not hamper our missionary work by the clog of present conditions, and it is most cheering to observe everywhere the conviction that our general work must and shall be done.

SUNDAY SCHOOLS.

Other important matters came before many of the Dioceses for legislation. Sunday Schools were discussed in three. The cheering news comes from Ohio that "nearly one-half of all money raised by the Sunday Schools is for outside objects." We only regret that the other half is not, as well. The Sunday School, as a part of the parish work, should be supported by the parish. The children should be taught to give to God, and not reduce the gift to the selfish level of paying for their ice cream, their picnic, or their weekly paper. What we sow, we shall sometime reap. If we train our children to give unselfishly for some cause apart from themselves—some concrete cause that can frequently be set before them—they will grow up infused with the missionary spirit. Moreover, even upon the low, sordid motive of raising money, we should find that the unselfish plan would produce far better results in dollars and cents. It is utterly impossible to produce enthusiasm among Sunday School children for raising money to pay school expenses; while a definite mission work, a cot in a hospital, or some other fixed object, will claim their interest, and they will gladly deny themselves in little ways, to work for it. The self-supporting Sunday School, notwithstanding the glamour of the term, is a huge mistake.

In Georgia the Bishop took up the important matter of Sunday School instruction, and to its "spasmodic" character, with "the disjointed hearing of sermons, the negative influence of so many homes, and the positive, positively bad, education of secular environment," he traced much of the "heavy losses from the rolls of communicants." Florida took steps toward the attainment of "a graded system of Sunday School instruction," a report showing that "one grade of lessons had already been prepared and by the next Advent two more would be ready for use." But if this means a local course specially arranged by and for the Diocese, we believe it to be a great mistake. Is the Catholic Faith different in Florida from what it is in Georgia or Alabama? Or are Florida children different in intellectual capacity from American children generally? Surely there is no reason for the promulgation of a distinctively Florida gospel. There are already in print a number of excellent graded series. There is the admirable schedule of the Joint Diocesan League, with the lessons issued under it. There can be no reason whatever for local series, nor any reason to suppose that they would constitute improvements upon what is already in existence.

And in speaking of educational matters we are glad to congratulate the Diocese of Alabama on securing pledges of more than $1,000 for the work of the University of the South, and the Diocese of Ohio on the celebration of the 75th anniversary of Kenyon College.

THE CATHEDRAL SYSTEM.

Southern Ohio wisely resolved to place in operation the Cathedral System, and began rightly with the provision that the property of St. Paul's parish in Cincinnati, which is tendered free of expense for Cathedral purposes, shall be vested, not in a local vestry, but in a diocesan corporation. There are two dangers in establishing a Cathedral, both of which must be guarded against. The one is a danger of local friction between the Bishop and the congregation, which is almost certain sometime to be generated if a vestry remains in control of the property, as is so often the case in our American Cathedrals. The other is the English abuse, which dates back to the days when the mitred abbot, supported by the Pope, could defy the Bishop, now perpetuated in the irresponsibility of the Dean with respect to the Diocesan, whereby the Cathedral in England has almost ceased to be in effect the Bishop's church. A successful Cathedral organization must from the start keep free of these abuses. The former may be obviated by vesting the property in a diocesan corporation, with or without representation of the local congregation, and by vesting the control of services in the Bishop, acting through the Chapter. The latter is easily prevented by defining the duties of the Dean and his relation to the Bishop and the Chapter. The Dean is rightly vested with the spiritual care of the congregation, and the direction of minor clergy under him; but it is essential that the direction of services be vested in the Bishop, and that the Dean be answerable to him, either solely or with the joint action of the Chapter.

THE MEXICAN MOVEMENT.

Maine and Western Michigan protested by resolution against the proposed consecration of three Bishops for the "Mexican Episcopal Church."This is a case where the weekly Church press has been unanimous in urging that the consecration of the three Bishops-elect be not pressed, and the present resolutions are on that line. We learn with relief that action under the resolution of the House of Bishops will be deferred for the present. The Bishop of Albany recently declared in our own columns that he had "always found" Mr. Forrester "holding the soundest and clearest views about Holy Orders, and loyal to the doctrine, discipline, and traditions of the Church"; but since Mr. Forrester has published two books, both of which are still advertised and in print, in which very serious variations from Catholic practice are suggested, we feel that only the gentleman himself can reassure the Church on these points; and, moreover, that the other objections raised to the creation of these Bishoprics—as that the English and American congregations in Mexico will be altogether independent of the "national" Church which we are setting up—are sufficient to condemn the plan, altogether apart from the personnel of the Bishops-elect. Surely the Church suffered enough in the middle ages from the arrangement whereby a class of the clergy were permitted to work in a Diocese without subjection to its Bishop, to have taught us a lesson not deliberately to create such a condition in Mexico. Let our Bishops beware of bringing this Mediævalism upon a Church for which we shall be responsible. Yet in saying this we are not for a moment reflecting upon those who have counseled the proposed reorganization, and who, in our judgment, have, in attempting a great good, only overlooked some details in its accomplishment that would be very likely to counteract the good itself.

OTHER SUBJECTS.

Important subjects relating to general work were also treated in other Dioceses. Rhode Island, notwithstanding a rebuff from the Legislature, which gave little heed to the diocesan memorial, continues to press the needed reform in the State laws relative to personal purity and to marriage. The Bishop of Quincy spoke wisely concerning the Provincial System, and concerning the necessity for using our historic name "Catholic" if we would do real missionary work. "If we have," he said, "as prominent Churchmen assure us, a manifest duty towards the same class of people" ("I refer to the large number of those born and

reared to manhood and womanhood in the Roman communion who, for one cause or another, or simply from their American environment as a whole, have drifted away from her direct influence") "in Mexico and South America where the American Church never had any jurisdiction, have we not at least as clear a duty towards them in our own country where we have undoubted jurisdiction?" "Probably when this end" (a "perfected Provincial System") "is reached, if not before then, the Church will have the faith and the boldness, the dignity and self-respect, to assert her Catholic position and claims, in her proper name, as the AMERICAN CATHOLIC CHURCH."

We should note, before closing, the happy events connected with the celebration of the fifteenth anniversary of the consecration of the Bishop of Central Pennsylvania together with the novelty of a visit by the Convention of that Diocese to Gettysburg on Memorial Day; and the celebration of the tenth anniversary of the Bishop of Georgia, who has done so much to develop the Church in that large State. To both these Bishops our own congratulations are extended.

THE large concourse of Churchmen, clerical and lay, from Chicago and from many Dioceses beyond, which gathered to testify to their regard for Father Larrabee on the occasion of his anniversary, as stated on another page, was, first of all, a spontaneous testimony to the personal worth of the priest whom they delighted to honor. But it was also much more than that. It was an evidence that the day has long passed by when leaders in the Catholic revival are suspected of disloyalty. Men may differ with them. It could not be expected that it should be otherwise. But the differences are not now such that personal invective and distrust are esteemed to be necessary accompaniments.

And the gathering also bore witness to the almost unprecedented harmony existing between Churchmen, and especially the clergy, in the city of Chicago. This harmony is of course not built on absolute agreement of thought. A brilliant group of intellectual men, such as are the clergy of Chicago, must always have divergences of thought. Yet we doubt whether there is another instance in this American Church where such complete cordiality exists between those of all shades of intellectual conviction, as is found in Chicago. There was no mere semblance of brotherhood in last week's ovation—for such it was—to one of the city clergy. There was everywhere the warmth of reality in the hearty congratulations brought as sincerely by those who in some respects would differ with the rector of the Ascension, as by those who were more frequently in agreement. There was shown, first respect, then confidence, then deep personal affection.

The clergy of Chicago, in their unbroken unity and fellowship, present such an example to the clergy of other cities and communities in the American Church as might well be emulated. This is itself a happy testimonial to the statesmanlike administration of the beloved Diocesan, which began in bitter strife more than 26 years ago, but which long since took upon itself the present prevailing characteristics. Nor has the tactful courtesy of the rector of the Ascension, himself the senior of the city rectors now in service, been a small factor in producing this result.

THE election of Dr. McConnell to fill the pulpit—we believe that is the proper expression under the circumstances—of Dr. Heber Newton at the Anthon Memorial Church, New York, must be presumed to be the result of a belief on the part of the congregation, or at least of the vestry, of that parish, that the religion of deism which they have had expounded to them of late years does not materially differ from that of the distinguished presbyter who is asked to succeed their rector; for it would hardly be maintained that the call was an indication of a change of heart on the part of the parish. Dr. McConnell is right in saying, as quoted in our New York Letter, that Holy Trinity Church, Brooklyn, has, during his administration, "stood for breadth of thought and a generous way of looking at the affairs of living." Yet unhappily that "breadth of thought" has been too limited to comprehend the vast dimensions of the Catholic Faith, the exhaustion of true breadth in religion; and that "generous way of looking at the affairs of living" too circumscribed to lead to fairness—much less to generosity—toward those who are unable to see things in the light they appear to the distinguished gentleman, as will be seen by a perusal of many of his published writings, some of which have at times been quoted in these columns.

Notwithstanding this, we do not at all intimate that Dr. McConnell's religious position has reached a depth of infidelity equalling that of Dr. Newton. Infidelity we fear to be the logical outcome of the postulates of the former, for we cannot find that it rests on any adequate foundation. Yet we do not charge that eminent priest with the same degree of departure from the faith he professes, as has been charged against Dr. Newton. His logic tends to the same agnosticism, but has not yet appeared to reach it. We have felt, not that he was ever knowingly dishonorable in his propaganda, but that he failed to perceive to what an end the logic of his position must inevitably lead. Dr. McConnell, like his predecessor at All Souls', is one who would scorn a mean action, and who will work ardently for what seems to him right.

It is difficult to inculcate that true intellectual breadth which only the well-rounded Catholic Faith of revelation can satisfy, in the face of a noisy popular cry, "We are broad; ergo, you who do not follow us are narrow." Yet the spurious will not always satisfy the craving for the real, and the essential narrowness of the parody preached by these apostles of breadth will some day stand in its true light.

In the meantime, the magnificent dimensions of the many-sided, revealed faith, held in trust for mankind by the Catholic Church, will be the marvel of the truly broad among Churchmen, who, being broad, cannot fail at the same time to be possessed of deep personal humility. This latter characteristic, which is inseparable from genuine intellectual breadth, and must of necessity always remain so, affords a sure test of the reality of any alleged breadth.

ANSWERS TO CORRESPONDENTS.

A CHURCHMAN.—(1) The *Gloria Patri* should be sung at the end of the *Benedicite*, unless, perhaps, in Lent. It is optional according to the rubric.

(2) It is impossible to say whether Solomon repented and found salvation.

(3) The letter of the rubric requires the reading of the Decalogue at one celebration on Sunday even where, as on Whitsunday, it is contained in the first lesson.

(4) Kant is called a "modern thinker" because his judgment of things religious and otherwise was essentially modern.

(5) The best work on the Psalter is the commentary in four large volumes by Neale and Littledale. An abridged edition in one convenient sized volume, compiled by A. B. Bailey-Browne, has recently been published.

MISSIONARY BULLETIN.

AN ANALYSIS of missionary reports to May 1st, 1902, shows that of the 60 Dioceses and 17 Districts, only 8 Dioceses and 3 Districts have not so far increased their offerings from parishes and individuals as compared with the same date a year ago, while on the other hand 21 Dioceses and 3 Districts show a very considerable increase, and the remaining 31 Dioceses and 11 Districts have already in the 8 months given *very much* more than they did in the whole 12 months last year. At the same time there is an increase to May 1st of more than one-third in the number of contributing parishes and missions—2,151 this year against 1,573 to the same date a year ago; a gain already of 578 parishes and missions, or 158 more than during the whole of last year. To May 31st there is a still further increase under the apportionment, so that the gain amounts now to over $60,000; but an increase of about $150,000 more is required in the remaining three months to cover all the pledges or appropriations of the Board to September 1st, 1902. *If all parishes will make their fair share of offerings this will be accomplished.*

What answer shall we have from the 4,000 parishes and missions that have not yet reported?

GEORGE C. THOMAS,
Treasurer.

May 31st, 1902.

RESERVATION for the sick was the constant practice of the primitive Church, and we believe that rubrics should be construed with reference to history. The rubric directing the consuming of the elements by the clergy before leaving the church, was inserted as a rebuke against the irreverent practices of the Puritans in treating as common the sacred elements, rather than against the ancient practice of reserving. We have always believed that the Church's liturgy is too long, the surroundings are often too incongruous, and the unity of the communion of the sick with the altar is too much lost sight of in turning the sickroom into a church and the medicine table into an altar.—*Rev. I. P. Johnson.*

LONDON LETTER.

London, May 27 (Venerable Bede's Day), 1902.

THE annual meeting of the United Boards of Missions of the Provinces of Canterbury and York was held under the presidency of the Primate at the Church House, Westminster, on the 15th inst. Bishop Johnson (formerly of Calcutta), in presenting a report from the Council for Service Abroad, stated that the number of clergy enrolled the past year had very largely increased; the number enrolled since the Council came into existence being 67, and of these, 32 had gone abroad, while ten were on the point of leaving. The report brought up by the Rev. J. H. Ellison from a Special Committee on the subject of intercession for the work of the Church abroad, and adopted with the re-appointment of the Committee for another year, concluded with several recommendations for the consideration of the Committee bearing on the point as to "what way or ways information about the missionary work of the Church of England regarded as a whole can best be made available for all members of the Church." With reference to the proposed general Missionary Conference of the whole Anglican Communion in connection with the next Lambeth Conference, a resolution of endorsement moved by Bishop Montgomery, S. P. G. Secretary, was adopted with the addition to the Committee of the names of Bishops Montgomery and Welldon and Mr. Eugene Stock.

On the same day at 5 P. M. in the Great Hall of the Church House the Archbishops of Canterbury and York, on behalf of the United Boards of Missions, held the annual reception of foreign missionaries and Colonial and Home workers connected with the missionary societies of the Church of England. In the absence through sickness of Mrs. J. F. Bishop, the well-known traveler, who was to have replied for the guests, her place was taken at the last moment by Bishop Kinsolving, of the Church of the United States in Southern Brazil. Bishop Kinsolving, in the course of his speech, is reported by *The Guardian* to have said:

"I am to speak here on behalf of the sister Church of America. Why, do you remember that but a few years ago, scarcely 200, there was a little band of missionaries of the S. P. G. planted there in Virginia and Maryland, Carolina and Pennsylvania, and in New England, and so the little band has grown until the other day the 207th Bishop was consecrated on American shores since Seabury. It is but the other day that from my own Diocese where I was born, in Virginia, there came one to be consecrated its first Bishop in Lambeth chapel, and now we have eighty Bishops there, and our latest resolution was to send Bishops over the sea, not only to China and to Japan and Africa,but likewise three Bishops to Mexico, realizing our profound duty as a Christian Catholic Church to the neglected Latin lands of the world. We resolved to send a Bishop to Cuba, Porto Rico, and the Philippines, and to Alaska. That is the way in which the daughter Church is growing, and in which it is lengthening its cords and strengthening its stakes, and so when we come here to the home land and receive these cordial blessings at the hands of your great Archbishops we thank God and take courage."

When Bishop Kinsolving stated that the Bishops of the Church in the United States had decided to send Bishops to Mexico, Cuba, and Porto Rico, one wondered (says the *Church Times*) "whether the 'Spanish and Portuguese Church Aid Society,'" which is harbored at the Church House and is in the official Church House List of May Meetings, "is an example of *our* duty" to "neglected Latin lands."

The anniversary services and meetings of the Universities' Mission to Central Africa were also held on the 15th inst., being even more than usually well attended and marked by enthusiasm. There was an early Eucharist in the Crypt Chapel, St. Paul's, when the Bishop of Zanzibar (Dr. Hine) was celebrant, and a later sung Eucharist at St. John's, Red Lion Square, W. C., where the special preacher was the same Prelate. The Bishop, in his sermon, said that the mission "set its face against the idea of not expecting a very high standard" from the first generation of African converts, and "dared not make any relaxation" as to strictness in essential points of Church discipline. As to dealing with the vast Mohammedan population in Zanzibar, skilled workmen were needed, who would exercise sympathy, tact, and judgment, as well as zeal. The annual meeting was held at the Church House, with the Bishop of St. Alban's as chairman. The report stated a gain of three natives and one European to the diaconate, and two of the European staff to the priesthood.

Apropos of the Colenso schism in Natal, South Africa, at a special meeting last month of the vestry of St. Paul's, Durban, the parish church of the most populous town in Natal, it was decided, conditionally, by a large majority, to join the Church of the Province of South Africa, and to send representatives to the next Diocesan Synod. It appears from the Bishop of Natal's letter to last week's Church press that the action of the Rev. Mr. Ayerst, in seeking consecration for himself as Bishop of Natal in connection with the schism, has been definitely repudiated by the Archbishop of Canterbury and the whole English Episcopate.

On the octave of Ascension Day the annual festival of representative South London choirs was held at St. Saviour's, Southwark. In addition to the choir of the Collegiate church, there were choirs from seven parochial churches, the whole number of voices being about 270. A striking feature of the service was the singing of the psalms to special music by Dr. Maderley Richardson, the conductor of the festival choir; as was also the special hymn tunes written by the same composer and other musicians in the Diocese. The Bishop of Chester, who preached, vividly described the fabric and worship of a great Basilican church of the third and fourth centuries.

We have seen that the Bishop of Bath and Wells has dispensed his Diocese from the obligation to fast on Friday and Saturday in Coronation week, and now the Bishops of London and Ely have likewise granted to their respective Dioceses a general dispensation for those particular days.

The consent of the Bishop of Chichester having been obtained by his now docile Chancellor for the re-opening of the Ornaments Case of the Church of the Annunciation, Brighton, the hearing of arguments before Dr. Tristram took place at Lewes last week, the giving of judgment being reserved for an early date. Chancellor Dibdin, on behalf of the petitioner, plunged again into a fierce denunciation of the alleged illegal ornaments, but Mr. Hansell, counsel for the vicar and churchwardens, stated that he had been instructed only to argue the question of the sufficiency of the petitioner's interest to maintain the suit.

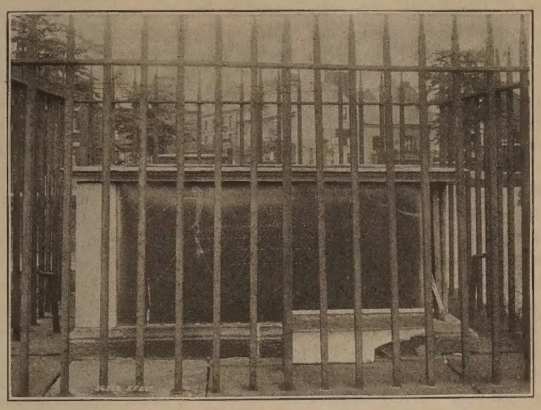
It would appear (says the *Church Times*) that the Bishops are coming to the "relief of their clergy" as regards the present "unfortunate Order of Service" for Coronation Day. The Primate has, it is understood, sanctioned an alternative use to that which he issued "by command," while the Bishop of Ely, in response to various representations, has altered the form (probably inspired by the Privy Council) so that it should be less objectionable to Catholic-minded people in his Diocese.

On the evening of yesterday week the body of the Rev. R. W. R. Dolling was removed on a hand bier from his sister's house in Philbeach Gardens, South Kensington, to St. Cuthbert's, close by, when Vespers for the Dead were sung, and watch kept by relays of clergy, sisters, relatives, and friends. The coffin, of plain oak, had a cross with a red border its entire length, and on a Calvary the inscription:—"Robert Radclyffe Dolling, Priest, Fell asleep May 15th, 1902. Aged fifty-one years. R. I. P." On the following morning there were Eucharists at 7, 8, 8:30, and 9:30, with the clergy of the church and the Rev. Father Adderley as celebrants, and at 10:30 a *Requiem* was sung. Incense was used liturgically, and at the Absolutions and Asperges after the service, the celebrant having changed his chasuble for a cope. At 5:30 P. M. the body was borne to an open hearse, and taken to St. Saviour's, Poplar, the confines of the parish being reached by 7 o'clock. There it was met by the clergy and about 170 members of the Church Lads' Brigade of St. Saviour's, who preceded the hearse to the church, where Solemn Vespers for the Dead were sung, the Church being crowded very largely with the poor people of the parish. Here again watch was kept during the night. On Wednesday morning the Holy Eucharist was offered half-hourly from five to nine, when there was a children's celebration. For the Requiem at ten the church was crowded to overflowing. In front of the chancel stood two soldiers, with arms reversed, both some of the Rev. Mr. Dolling's "boys," while others in military uniform were in the congregation. After the Blessing, the coffin was censed and asperged, and the absolutions given. The first part of the Burial Service began at twelve, but the Bishop of London, before vesting, came into the chancel, and placed another cross of flowers on the already thickly flower strewn coffin, and then knelt for a few moments at the altar steps. His Lordship, who officiated, assisted by his Suffragan of Stepney, wore a cope and mitre lent by the Guild of All Souls, the Bishop of Stepney also wearing a black cope. In speaking from the chancel steps to his "fellow-mourners of St. Saviour's parish," the Bishop of London said that the keynote of Robert Dolling's ministry was, "I will raise Me up a faithful priest." He could bear witness that he had been a true and faithful priest, namely, "God's man; a man wholly devoted to the service of his fellow-men; and

loyal to his Church." He had been told that at prayer meetings he seemed to "speak personally to the Lord Jesus Christ." Certainly "one of the secrets of his wonderful power" had been his belief in Catholic principles and in Catholic ceremonial, "combined with an earnest personal love for Jesus Christ." He remembered that at a Church Congress the burden of Dolling's speech to the clergy was—"Do you love your people?" His love for souls was so great that it became an accepted thing that if anyone were ever given up by the rest of the world there was always just one hope left—"Would Dolling take him?" The Bishop concluded his touching address with an earnest prayer for the soul of his departed priest and friend. The body of the late vicar of St. Saviour's was then borne to the hearse for conveyance to Waterloo Station for Woking, the bearers being six soldiers in uniform, all the deceased priest's old "boys." The whole route from Poplar to Waterloo was lined with people, who bowed their heads as the procession went by, while crowds of the poor people of St. Saviour's parish (one of the very poorest in London) followed a long distance on foot. At Woking the London party was swelled by the company from Landport, including 65 members of St. Agatha's Communicants' Guild. There were also present from Winchester College, the boys of which sent a wreath "in affectionate remembrance," the Headmaster and four or more Masters. The grave, which was lined with evergreens, is pleasantly situated in the plot of ground belonging to St. Alban's, Holborn, and near the grave of the Rev. A. H. Mackonochie. The closing part of the Burial Service was conducted by the Bishop of Stepney, who, at the close, said:

"As we are old friends and comrades of Robert Dolling, I commend to you in prayer himself in thanksgiving for all that he was, for the love he gave, the words he spoke, and the example he has left behind—to him in prayer that God may grant him eternal rest; I commend his sisters, and those near and dear to him; the people and parish in which he labored, that his work may follow him; the people and parish of St. Agatha's Landport; the boys of Winchester School, whom he loved and whose hearts he touched; the priests with whom he worked; the sailors and soldiers in all parts of the world, to whom he gave so much of his heart; his spiritual children everywhere, and the weak, weary outcasts, the desolate and broken, who turned to him, and who was their stay and hope."

The vicar of Wrexham (Canon Fletcher) has received official information that the sum of £400 promised by Yale University for the restoration of the North Porch of the parish church (where, in the churchyard, rests the body of Elihu Yale) has been raised. The total cost of the reparation scheme is estimated at £9,400, towards which a sum of £8,200 has been subscribed.

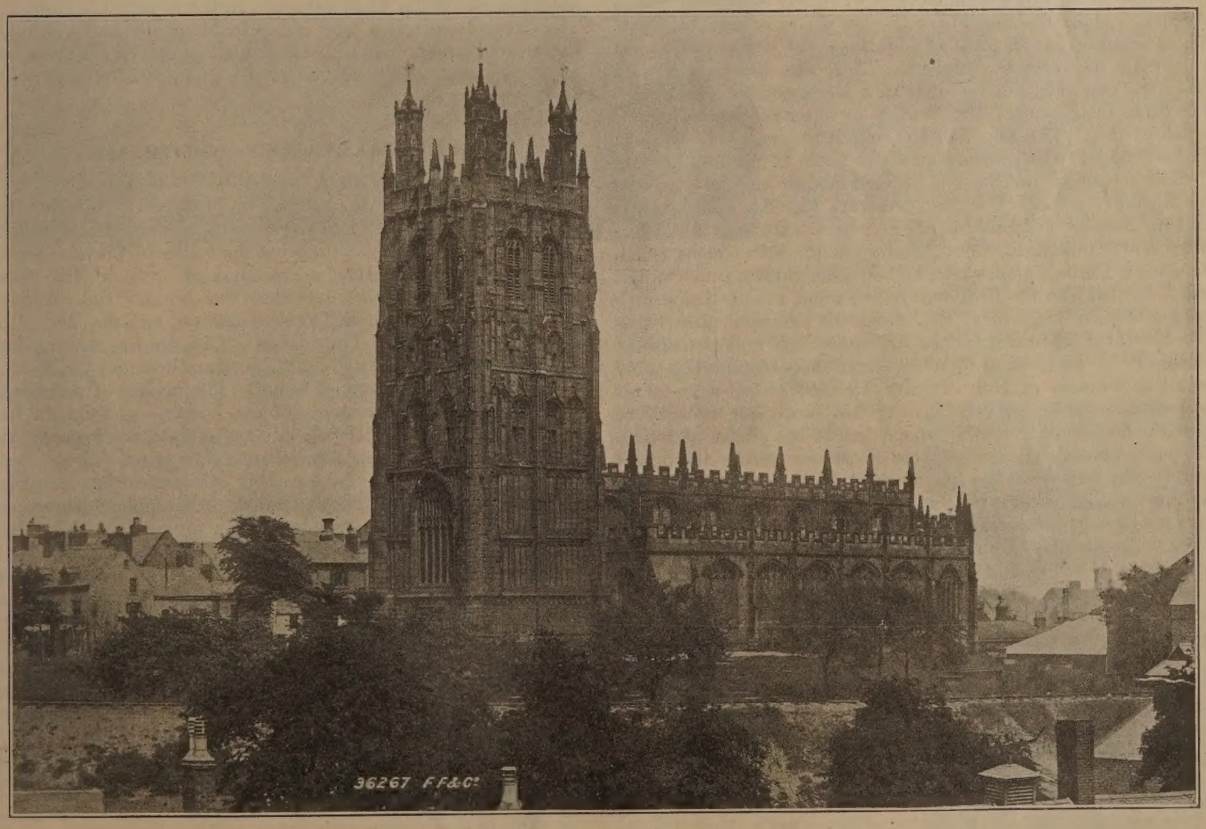


TOMB OF ELIHU YALE—ST. GILES' CHURCH, WREXHAM.

[By Cable.]

The death of Mother Alice, of the Community of St. Margaret, occurred at East Grinstead in England on June 4th. The Mother has been connected with the order since 1865, and was the second to hold this position since the foundation of the Sisterhood of Dr. Neale in 1855. The Order now has, in addition to its Mother House at East Grinstead, two houses in London and also affiliated branches in Scotland, Wales, South Africa, and the United States.

J. G. Hall.



ST. GILES' CHURCH, WREXHAM, ENGLAND.

NEW YORK LETTER.

DO other cities have annual Sunday School parades? Probably those small ones, where it is not miles into the country, can afford their picnics in groves, where sails on the water, and swings from the trees, carry old people back to childhood memories, and keep young people awake nights anticipating the coming of the dates. But for children condemned to live amid vast seas of humanity, the street parade has its value. Last week Thursday thirty thousand children in upper New York, the eastern district of Brooklyn, and in Jersey City, walked, and on Friday, Brooklyn schools turned out to the number of ninety thousand. Almost all schools join, even Roman Catholic to some extent, for there are many excellent Roman schools in New York, thanks to the influence of non-Roman communions. In Brooklyn the public schools have a holiday in order that children may walk. The plan is to have a number of schools in a particular part of the city unite. The route is short. There is a reviewing stand, of course. The children are in their best, and everything resembling a banner is brought out. Houses and churches are decorated. Business suspends. It is all a tremendous advertisement of religion. The children have a jolly time. This year President Roosevelt sent greeting, the Governor of New York was present, and Judges, the Mayor, professional men of prominence, simply everybody, came out to see the children. Manhattan does not have a parade, but the Bronx does, and the Sunday School that does not unite is discriminated against by those children who want to march, which include about all the children who want to go to a Sunday School at all.

The Rev. Dr. S. D. McConnell, since 1896 rector of Holy Trinity Church, Brooklyn, has accepted the rectorate of All Souls' Church, Manhattan, and will enter upon his duties about September 1st, succeeding the Rev. Dr. R. Heber Newton, who goes to Leland Stanford University. Holy Trinity, great under the Rev. Dr. Hall, has become far greater in income and activity under the Rev. Dr. McConnell. Not only has the Hall Memorial House been built, but it has had installed in it a line of work unknown in Dr. Hall's day. The income of the parish last year was $122,000 in round figures, and there is now the beginning of an endowment fund, amounting to $30,000. Personally, Dr. McConnell has been a large factor in city and Diocese. He comes to All Souls', whose income last year was $23,000. Its location is in the midst of fine homes in closely built up Madison Avenue, a short distance above the lower end of Central Park. There is a fine parish plant of buildings, but little parish work among its members as members. There are, however, coming from the east side, not far distant, a large number of children for Bible instruction. Mr. Bentley as assistant has developed much of this. The Rev. Dr. McConnell is a native of western Pennsylvania. His college course was taken at Washington and Jefferson College, and he was ordered deacon and was priested by Bishop Kerfoot. His first rectorate was St. John's, Erie, and in this city he found his life helpmeet. He went to Watertown and Middletown, Conn., and from the latter place to St. Stephen's, Philadelphia, where he had a down-town problem, but where he had also the President of the great Pennsylvania railroad system in his vestry. St. Stephen's prospered greatly, as Holy Trinity has done, and as All Souls' will undoubtedly do. Speaking of the paying of a debt and the accumulation of a small endowment at Holy Trinity, Dr. McConnell says in his last parish paper: "Holy Trinity has stood for breadth of thought and a generous way of looking at the affairs of living. It has disliked pettiness, whether it be the solemn trifling of blind orthodoxy or the equally shallow liberalism which counts all creeds alike because it does not really care for truth at all."

Mr. James Brown Lord, a well-known architect, died last week and was buried from Grace Church, the Rev. Dr. Huntington and the Rev. N. P. Carey taking the services. In the front pews were thirty members of the Princeton class of 1879. Mr. Lord was architect of the new court house for the Appellate Division of the Supreme Court, in Madison Square.

Summer work begins a fortnight earlier this year than usual, the aim being to increase the capacity of the homes by increasing the time they are in use. St. Thomas', the Incarnation, Calvary, and most other parishes begin work this week.

The Rev. Holmes Whitmore, curate at St. George's, has been elected rector of Christ Church, Dayton, Ohio, and will begin work there soon. The Rev. P. F. Sturgis, a member of the same staff, was elected rector of St. Mary's, Mott Haven, but has declined. The Rev. R. M. Binder, at one time a member of Grace clergy staff, and now instructor in pedagogy at the General Seminary, has taken charge of the German work at St. Bartholomew's parish house. This summer he will assist in the English services and work. He succeeds at St. Bartholomew's the Rev. Mr. Blaisdell, who has taken up work in St. Louis.

Prof. Felix Adler, minister of the Ethical Culture Society of this city, has been elected to a professorship just created in Columbia University, to be known as social and political ethics in the department of philosophy. The funds for the new foundation are provided by a group of members of the Committee of Fifteen represented, among others, by three Churchmen in Bishop Potter and Messrs. R. Fulton Cutting and Chas. Stewart Smith.

DEATH OF REV. DR. FRISBY.

THE Rev. William B. Frisby, D.D., rector of the Church of the Advent, Boston, died June 6th. He had been ill for two weeks, and was being treated for Bright's disease. An autopsy revealed the fact that he had a tumorous growth upon the brain.

Dr. Frisby was born in Baltimore, May 30, 1854. His early religious associations were those of the Baptist denomination. He took his degree of M.A. from a college of this body and afterwards pursued a special course in Columbia. He was graduated from the General Theological Seminary in 1879. For some time afterwards he was one of the curates of Trinity Church, New York, and then took a position in the Cathedral School at Garden City. Leaving there after two years' service, he became the assistant of the Rev. Dr. Swope at Trinity Chapel. In 1888 he became the rector of the Church of the Advent, in succession to the present Bishop of Fond du Lac. His degree of D.D. was received from Nashotah.

A solemn requiem was appointed for Tuesday, with the burial office, report of which will be printed next week.

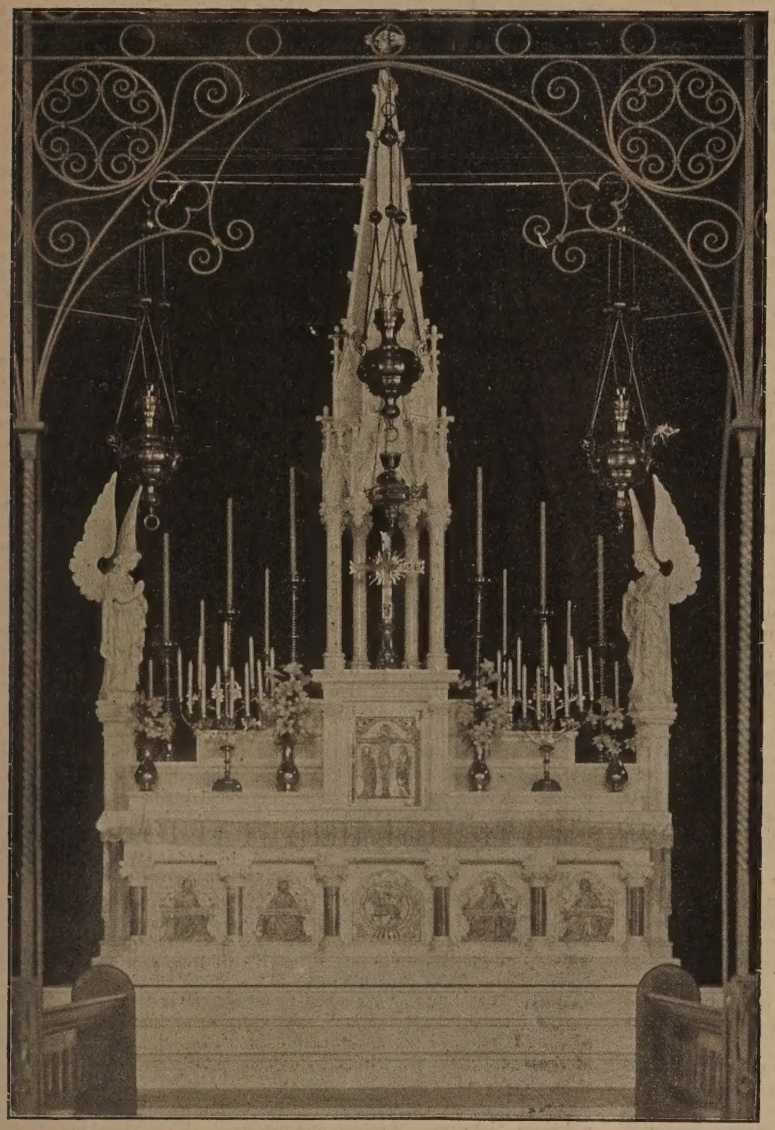
Dr. Frisby in Massachusetts was a strong, stalwart champion of the Catholic faith. He took a prominent stand against many of the utterances of the late Bishop Brooks, and entered heartily into the reform work of the Massachusetts Church Union. The Catholic Club was started largely through his influence. No one was ever in doubt about his position. While he was perfectly fearless, he was courteous in manner, and greatly beloved throughout the Diocese. He lived to see how much the Diocese valued his manliness in his late election upon the first ballot to membership in the Standing Committee. The clergy have lost a true friend in his death, one who at all times championed their rights, and his loss will long be mourned in the Diocese, which he has served so faithfully, and in the Church at large.

FATHER LARRABEE'S ANNIVERSARY.

A VERY happy occasion was that of the 25th anniversary of his ordination to the priesthood, observed by the Rev. Edward A. Larrabee, rector of the Church of the Ascension, Chicago, on Thursday, June 5th, being the octave of Corpus Christi. The day was observed by a solemn high mass at the parish church, at which Father Larrabee was himself the celebrant, assisted by the Rev. J. E. Craig as deacon, and the Rev. C. E. Taylor as sub-deacon. The Bishop of Chicago was the preacher, and was attended by the Rev. W. B. Hamilton and the Rev. A. B. Whitcombe as deacons of honor. The master of ceremonies was the Rev. A. C. Chapman of the Diocese of Fond du Lac, and the smoothness with which an elaborate service was participated in by so large a number of clergy as not only to crowd the chancel but to require for their accommodation a number of pews in the nave, reflected much credit upon his arrangements. The choir was assisted by an orchestra and by Miss Caroline Larrabee as soprano soloist, and the music was in every way worthy of the great event. As the Priests' March from *Athalie* (Mendelssohn) was rendered by the orchestra and the organ, the several processions entered the church. The first was the procession of the choir, following which came the line of vested clergy, sixty in number, who did not find places in the chancel but were assigned to front pews. These were representative not only of the Diocese of Chicago and of all parts of the city, but also of neighboring Dioceses, many having had the pleasure of embracing the opportunity to show their cordial good will to a priest who has attained such a distinguished position in the Church.

The line of clergy which next entered the sanctuary, preceded by the acolytes, included those who were appointed to take parts in the ceremony, with other distinguished priests, being vested in copes or in chasubles. The Bishops, who finally en-

tered, were the Bishop of Quincy, the Bishop Coadjutor of Fond du Lac, the Bishop of Fond du Lac, and the venerable Bishop of the Diocese, the latter of whom, though in a condition of health hardly warranting him in leaving his apartments, was present to serve as preacher and to give his congratulations to one upon whom he had laid hands in ordination soon after his own episcopate began, and who has been associated with him during almost the entire portion of his ministry.



ALTAR, CHURCH OF THE ASCENSION, CHICAGO.

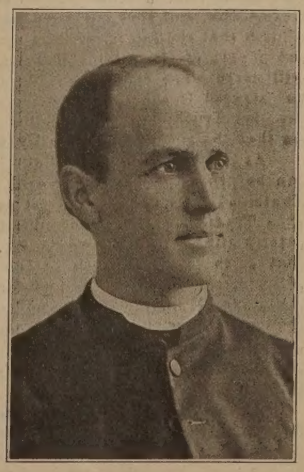
A solemn procession, with incense, began the function, and was followed by the celebration of the Holy Eucharist, the music being the magnificent Mass of St. Cecilia by Gounod. Incense was used at the appropriate parts of the service. The sermon by the Bishop of Chicago was a masterly exposition of the priestly character of the ministry, at the close of which, in tones which brought tears to many eyes, the Bishop spoke of the priest in whose honor the service was held, in the following language:

"Twenty-five years ago, these hands were laid upon the head of young Edward Larrabee, and these lips uttered the solemn words of our Lord which He uttered when He breathed on His apostles, and said to them, "Receive ye the Holy Ghost, whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained." And with this power of the keys came the other delegated power to "Do this in remembrance of Me." Twenty-five years a deputy of the Lord Jesus Christ! Twenty-five years doing for Christ that which Christ called him to do, not shunning to declare the whole counsel of God, taking heed unto himself and to all the flock over which the Holy Ghost hath made him overseer, to feed the Church of God, which He hath purchased with His own Blood! The priest has done the work of his office well. This is not an inappropriate time and place to say that the person has not profaned the office, but has preserved a conscience void of offence towards God and man. The love wherewith he has loved his Principal is reflected back in the love wherewith thousands have learned to love the agent; but, better than this, precious though the reward be, is the love which the divine Principal bears to the faithful agent. That, I think, is the brightest ray that illuminates this auspicious anniversary. Place their highest valuation upon human appreciations, let the tender love of grateful hearts express itself to the full, there still remains a void which can be filled only by the love of the "Friend that sticketh closer than a brother." His is the eye that penetrates beyond environment and investiture, which are dispensable factors, and rests upon the good intention and the honest oblation, through a quarter of a century from the boy-priest to the priest whose hairs are turning gray."

The service was concluded with a solemn *Te Deum,* being the composition of Stanford, after which the orchestra rendered as a postlude while the several processions moved from the church, the *Gloria* from Mozart's Twelfth Mass.

A large number of parishioners, of other Church people, and of invited guests from out of the city, clerical and lay, with the Bishops named, were entertained after the service at a luncheon at the Lincoln Cycling Club, at which a number of speeches of congratulation were made, the Bishop Coadjutor of Chicago, who explained that he had been called away by pressing business which could not be delayed so that he was unable to be at the service itself, being among the speakers, together with the Bishops of Fond du Lac and Quincy, the Bishop Coadjutor of Fond du Lac, the Rev. James S. Stone, D.D., the rector of St. James' Church, the nearest parish to the Ascension and the mother church from which the latter sprang, who cordially spoke of the warm sympathy which happily existed between the two rectors and the two congregations, and the perfect harmony between them; the Rev. Guy L. Wallis of Cleveland, Mr. Frederic C. Morehouse of Milwaukee, and, finally, Father Larrabee himself. There were also letters of regret read from a number of distinguished Churchmen, including among others the Bishop of Springfield, the Rev. Clinton Locke, D.D., Dean of the Convocation, and the Rev. Arthur Ritchie, who preceded Father Larrabee as rector of the Ascension. Among gifts sent on the occasion was a purse of gold from Kemper Hall.

The Rev. Edward A. Larrabee is a native of Chicago, and was in his earlier years a member of St. James' parish. He was a student at Racine College, from which he was graduated in the most brilliant days of that institution under Dr. De Koven, and of the General Theological Seminary, his degrees of M.A. and S.T.B. being received respectively from these two institutions. It was in 1876 that he was ordained to the diaconate and in the year following that he was advanced to the priesthood, both being at the hands of the present Bishop of Chicago. His first clerical work was the charge of St. John's Church, Quincy, Ill., and from 1879 to 1884 he was rector of St. Paul's, Springfield, Ill., now the Pro-Cathedral of the Diocese of Springfield. In the latter year he commenced his rectorship of the Church of the Ascension, which continues to the pres-



REV. E. A. LARRABEE.

ent day and in which he has achieved such notable success. He was a deputy to the last General Convention from the Diocese of Chicago, and both he and his parish have been distinguished for their interest in the missionary and other work of the Diocese.

THE WORK OF THE "CLERICAL UNION."

Sermon Preached Before the Clerical Union at the Church of St. Mary the Virgin, New York, May 27, 1902.

By the Rev. Robert Ritchie,

Rector of the Church of St. James the Less, Philadelphia.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name.—Mal. iii. 16.

THESE times in which we are living are wonderfully like the times of Malachi. Many Churchmen do not realize what God has done for us—how singularly He has shown His love to us. Dynasties and peoples and institutions of the world, like so many Esaus, have built themselves up and then fallen into irretrievable ruin by His Hand. Where is the house of Stuart, the house of Bourbon, the house of Bonaparte? Where is the world empire of Spain, or that of Austria, or of the Turk? Gone, like their predecessors which Daniel saw in his vision, including even the prodigious world-power of Rome, with its single origin and its dual and plural branchings.

But it is not so with the Church. The Almighty hath established her. "Jacob have I loved," is His word for her. She shall not be cast down forever. Though in the past she has fallen upon the darkest times and her glory and even her very life have seemed to be extinguished, yet He has raised her up again.

Consider how He has thus labored to prove His love to the Church even in the history of our own Anglican branch. Remember how she has been in captivity, and her beautiful and glorious temple destroyed, but now rebuilt, now made again like a city set on an hill, and in no mean degree the joy of the whole earth. It is but a little while ago that the Anglican Communion could only be distinguished from a mere Protestant sect by the careful scrutiny of a theologian examining her authorized formularies.

But in these days, it is often said, by way of objection to our condition and apparent tendencies, "They are too much like the Catholics." We have indeed, by God's blessing, some outward evidence and some interior spirit among us of true Catholicity. This corresponds to the rebuilding of the temple and the restoration of the legal worship of Jehovah in Jerusalem, after the Captivity, and before the days of Malachi.

[The speaker here drew a picture of the times of Malachi, and pointed out the points of resemblance to our own times, showing that now, as then, the faults of the priests were largely in evidence, but that the people also were blamed. The picture is a dark one. But there is another side. There were priests and people who feared the Lord.]

Now, therefore, is the time for those who fear the Lord to come together, to speak together, and to do it often. Of what shall they speak? and after what manner?

In this Clerical Union we shall be excusable if we first consider how we priests, if we fear the Lord, shall speak one to another. All our sufficiency is of our Lord—we have no wisdom or goodness but His—and yet it is for us to choose His Holiness and to determine to be guided by His wisdom only. Therefore in our Clerical Union for the Maintenance and Defence of Catholic Principles we have agreed upon a clear statement of those principles—not as the platform of a party, but as the expression of what we understand to be the Mind of our Lord ruling from His Throne in Heaven over His Church on earth. As to doctrine, our Principle is that the whole body of doctrine was once for all delivered by the holy Apostles and Evangelists, and that our Lord has promised such inerrancy to His Church that she can never, as a whole, declare any doctrine which is not a part of the original deposit. We hold that the Holy Ghost will never allow the whole Church to be betrayed—and she would be betrayed if she should be induced to teach anything but God's revealed Truth. In thus holding, we rely upon our Lord's promise that the gates of Hell shall not prevail against her.

As to the practices of Religion, we hold that to be Catholic which can be proved to have been used by authority in all parts of the Church at any one time; but yet we maintain, as our Article asserts, that Traditions and Ceremonies need not be in all places one or utterly alike. In other words, we hold it to be a Catholic principle that some practices, such as the Sacrament of Confirmation, are of universal authority, and binding upon all; but others, such as the mode of administering Confirmation, are variable according to the local authority in different parts of the Church. In thus holding we rely upon the Commandment that we shall hear the Church, and obey them that have the rule over us and that watch for our souls.

As to the Ritual of our Anglican Church we hold it for a principle that we shall obey the Rubrics of our Prayer Book, and for all matters which they do not cover that we shall observe what was lawful in the Church of England in the second year of King Edward the Sixth as to the Ornaments of the Church and the Ministers.

Upon these three Principles our loyalty rests. So far as God has permitted our knowledge and understanding to go, we are persuaded and determined to hold to them. Wheresoever they lead us, we will go. As God said to the Israelites by Malachi: "Remember ye the Law of Moses My servant," "with the statutes and judgments," so now we hear Him saying to us that we shall keep these Catholic principles, neither forsaking anything that they involve nor going beyond them. We will not cease to teach anything that the whole Church has at any time taught, such as the truth of the Real Presence of our Lord in the Eucharist; nor will we teach anything as of Faith which the whole Church has failed or refused to teach, such as the absolute universal monarchy of the Pope. We will faithfully preserve and observe universal practices, such as the keeping of the Lord's Day, the Baptism of infants, and Confirmation; and, in matters of practice which are confessedly variable, we will be guided, not by individual self-will, but by synodical and episcopal authority. We will obey the rubrical directions of our Prayer Book in conducting divine service and also that body of ceremonial custom which existed before the Prayer Book in all things in which it has not been repealed. In short, we declare that, God being our Helper, we will faithfully keep all the Law, and Statutes, and judgments which He has given us, and will not go about after the creations of our own wills.

But it is not enough that we merely have sound general principles. We find ourselves in the face of conditions which call for *contention*. We have to consider the special and imminent dangers of the present time. When we first came together, and spoke often one to another, our purpose was a practical one. Therefore we tried to say what were the special objects we had in view. Where was the enemy, and what was his strength? He was all around us, and even within our own lines. We were sorely afflicted with the teaching which in a most narrow sense is called "broad," and which in a most unreasonable sense is called rationalistic. The Divine constitution and the supernatural powers of the Church were assaulted from many pulpits, from all manner of platforms, in print, in theological schools, and in conferences, and private talks. No ecclesiastical rank was so high that it could not be invaded by the "new lights," no sanctuary so sacred that unbelief and ungodly criticism could not lift their heads there. So we set before ourselves, as our first practical object, the defence of the Divine Constitution and supernatural powers of the Church against latitudinarian and rationalizing assaults upon them.

We also saw that our unnatural brethren of the Roman obedience were doing great injury to our sacred cause by denying our Catholicity. We do not wish to ascribe to them insincerity or any sinister motive, but what they do, in plain fact, is to heap contempt upon the Spirit of Grace, by Whose operation our Anglican Churches have been so wonderfully preserved in true Catholicity. That Blessed Spirit has enabled us to supply both truth and sacraments to millions who could never have accepted *their* spurious terms of Communion nor their papal superstition; yet they persistently deny the obvious facts that we have the orders, sacraments, doctrine, and worship of the Apostolic and Primitive Church, and unquestionable jurisdiction. Thus they give aid and comfort to our domestic foes who say "The table of the Lord is contemptible." Because of this we state as our second object, "The Defence of the Catholic Claims of the Churches of the Anglican Communion against Roman Denials of those claims." We will not sit down quietly and hear aspersions upon the Name of our dear Mother.

Her Name! Unhappily in these United States she has gotten a horrid nickname. Protestant Episcopal! This is the kind of cross which we ought not to bear any longer than we are obliged to. Peter is no longer a satan or a poltroon, but an apostle and a saint. Yet just as the Pharisees still called St. Mary Magdalene a sinner, so our enemies still call us Protestant. God still requires us, for a little while, to bear this cross. We are conscious that we are not yet thoroughly purged from the sins that put it upon us. But we see deliverance coming; and while we cannot deny that our unfaithfulness deserves such a reproach, yet we know also that God's love for this Church and His gifts to her are besmirched by that name. It enables the unbeliever to say, in unison with the Romanist, "If you have a Catholic heritage, why do you call yourselves Protestant? Either give up your Creed and your Sacraments that you may be true to the name, or forsake the name and come under the papal dominion." For these reasons we have adopted, as our third object, "The furtherance of the movement in the Church for the elimination of the words 'Protestant Episcopal' from her title."

Fourthly, because no gift shall be bestowed upon those who do not ask—because God cannot honor those who will not honor Him—because the glory of spiritual power was taken from Israel in order that *in every place* the True Offering of the High Priest might appeal from earth unto Heaven—because it is only of one act of worship our Lord said, "Do This for My Memorial," we have taken as a practical object of our Union, "The giving of due prominence to the idea of Eucharistic worship in the public services of the Church." Our ideal may be thus expressed: Would we sanctify the great Holy Days and the Lord's Day? Let us offer the Eucharist. Would we devote every day to the Lord by having Him always with us? Let us celebrate daily. Would we make every priest a saint? Let every priest, as nearly as may be, offer the Sacrifice daily. Would we give thanks for special blessings? Let us offer the Holy Eucharist. Would we sanctify any undertaking, any good work, any institution of charity, any covenant of peace among men, any marriage? Let

us offer the One Oblation. Would we pray for any blessing or deprecate any evil, or make our supplications for the living or for the faithful departed? Would we honor the glorified saints? Let us make the ever prevailing memorial.

As I have said, these four special objects of our efforts constitute the chosen battle-ground of our Union. I hope that all who hear me will agree that it is good as far as it goes, and well chosen under our circumstances. We may think that the list is not complete. For one, I think we might most judiciously add a fifth object—the maintenance and defence of the Indissolubility of Marriage. But if we did not at the first put it in our book, at least we have not failed to do some *practical work* towards *this* end.

THE MEANS.

[The preacher here sketched the means used by the Clerical Union for its work, and went on to say that it had been well the membership had been restricted. He read the *credenda* which those seeking membership are required to sign, and which include declarations of belief in the Real Presence and in Eucharistic adoration; in the Priesthood as necessary to the valid administration of all the Sacraments except Baptism and Matrimony; in the restriction of probation to this life and the endless and unchangeable state entered at the hour of death; and in the Inspiration of Holy Scriptures so that they are the infallible and undeceivable Word of God and whatever is contained in them is true. He pointed out that these involve no new creed, but are simply the cardinal points of the Catholic religion which have been explicitly taught by all parts of the Church. These tests prevent the coming into the Union of any who have Arian or so-called "Broad" tendencies, and secure the free coming together of Catholics, that they may speak often to one another without hindrance. The speaker proceeded]:

Do we say that all those clergymen who will not accept our *credenda* are heretics or unfaithful? By no means. We judge no man. But we do want to speak often one to another, because we see that Arianism, errors as to the Incarnation, disbelief in the Sacraments, denials of the Divine authority in the Church, Universalism, and depraving of Holy Writ, have invaded the Church and are making havoc of souls. We wish to be united and to confer with one another, knowing that God by His Prophet Malachi, and by many other words of wisdom, has appointed this as one of the ways by which we may faithfully contend and strengthen ourselves and our brethren.

Doubtless our *Credenda* are imperfect. Probably additions to them are needed. It may be well to add one to the effect that we believe marriage, when it has once really been contracted, to be indissoluble except by death. Nor does it seem altogether impossible that tendencies may be developed which shall make it necessary for us to add an Article in which we shall declare that we believe that God has endowed His whole Catholic Church, under the rule of the universal Episcopate, with infallibility both in declaring the Faith once delivered, and in question of morals; and that every particular see, as well as the judgment of every pontiff, is subject to the supreme authority of a true Ecumenical Council.

Dangers of no little magnitude to the souls of men lurk in the amiable efforts towards Christian unity. These efforts are popular, and attractive, but they are not infrequently misguided from lack of discrimination. The justly admired Bishop of Washington has put forth an irenic effort in which he advocates such changes in our attitude as shall unify the Catholic and Protestant tendencies which are found among us. But the Protestant tendencies are towards denial of the attitude of the Universal Church. They can no more be combined with Catholic tendencies than oil can be mixed with water. The good Bishop thinks that the Anglican communion is the very best theatre for such efforts as he advocates because she has learned not only to teach the people, but has humbled herself to be taught by the people, as he expresses it. In saying this he betrays forgetfulness of what the Church of Christ is. Neither the Church nor any part of the Church can ever be taught by the people. She consists of the people, but not of the people in their merely human capacity, and not of the people alone. The visible Church is a congregation in which the pure Word of God is preached and the Sacraments are duly ministered. She consists of God and the people, and God is supreme. Her corporate utterances are so directed by God as to escape human error. Therefore she has nothing to learn from the people considered as another party. It may be true that members of the Church, in their individual weakness, may learn from other members or even from those who are without—but this fact does not affect her corporate utterances.

A like forgetfulness of the true nature of the Church mars a recent effort towards reunion with the Roman see, by the Rev. Spencer Jones. Lord Halifax, in his very clever Introduction to this work, pricks the bubble of Mr. Jones' contention when he says: "One thing, however, is essential, if we wish for reunion, the Church of England must be true to its own principles." It is a fact, as Mr. Jones alleges, that many Anglicans have been extremely unjust and full of bitter prejudice against the Church of Rome; but they are, for the most part, those who have not realized the true doctrinal basis. Mr. Jones' book has been so admirably dealt with in the current number of THE LIVING CHURCH that I need not weary you by saying more about it than that if it does harm it will be to those who are equally liable to be led astray by the random exhortation of the Bishop of Washington—those who do not stand on the ancient constitution of the Catholic Church. Both want us to *change*—forgetful of the fact that the things of God cannot be changed. The Bishop wants us to change to something which he does not make clear to us—to be blown about by every new wind of doctrine. Mr. Jones wants us to change because Rome says she will not change, and to make up for former injustice towards her by trying to find a way in which we can admit that she is infallible, which would be the greatest injustice of all.

It does not yet appear that either of these so-called irenicons are likely to call for the addition of such an Article to our *Credenda* as I have sketched. The "Broad" movement is dangerous when its attacks are directed against a specified doctrine or principle of the Church—not when it deals in glittering generalities. The exhortations to be fair to Rome fall upon the ears of many who know that they *have* considered the number and force of the Petrine texts, and also the *non sequitur* of the Leonine interpretation of the same. A reader of such literature is not long in saying to himself that an argument for the Divine institution of the papal primacy is absurd if it comes from outside the Roman obedience; more absurd than was the position of St. Peter, the Jew who lived at Antioch after the manner of the Gentiles, and then tried to compel the Gentiles to live as the Jews did. If there are any who are disturbed by such books as Mr. Spencer Jones', or by the extremely insignificant vagaries of a few in our American Church, let them read Father Puller's work, *The Primitive Saints and the See of Rome*, as THE LIVING CHURCH advises.

To return to our special subject of this evening: We have met and we are associated in order that we may devoutly confer together, as those who fear the Lord, in a time of trouble and rebuke and blasphemy. Those who are carried away by the dissimulation of Protestantism on the one side, and of Rome on the other, say continually, "It is the nature of our communion to change. Let us seek changes. Let us not be behind the age." They push us, and they push our people, now in this direction, now in that—always away from the Catholic principles which we have received to hold and to teach. But we will *not* change. We *dare* not change. We believe that our Master wishes and expects us to be united and to speak one to another, to make plans, to encourage one another, and to pray together. We do not think that we are the only ones who fear the Lord. We know that there are others, equally faithful, who have not joined us. There are other societies beside ours which have given themselves to other parts of the same work. The Confraternity of the Blessed Sacrament, banded together to promote the honor due to our Lord in the Holy Eucharist, is to meet here this very week. God bless their work. We are nothing of ourselves. We have not formed a conspiracy, nor do we aspire to lead a party or a movement that shall shake the Church. We wish to stand for nothing but essential Catholic truth; to contend for nothing but the Faith once delivered. We believe that if we are diligent and united, and if our talking together be not mere words, uttered and then forgotten, our God will put us in His Book of Remembrance. The disorders and defilements, the errors and infidelities that are in His Church, are our concern because we are His. Are we not, therefore, doing well to hold these meetings? Is it not meet that we should come together face to face and heart to heart who are devoted to such a sacred cause? Let us pray together—for that is our strongest weapon. Let us think together and reason together, and consider how we may best convince men of the Truth—for ours is rather the intellectual side of the work.

A time has come in the history of our Church, the last General Convention having been what it was, and the things committed to the next Convention being such as they are, for a campaign of education, for efforts to induce men everywhere to look into great questions seriously and to take the right side enthusiastically. Perhaps it may be possible to induce our brethren of the laity who are of one mind with us to form and to sustain a Union allied with our Clerical Union, and for substantially the same objects. The clergy are not the only ones who fear the Lord and therefore not the only ones who ought to know each other and speak often one to another. There are Church Clubs, it is true, and we are all thankful for the interest taken in them and the good done by them; but they simply reflect the disintegrated condition of the Church's personnel. The principles of their members are various and conflicting. They are in danger of promoting the fictitious unity, the unequal yoking together, with which this Church is afflicted. A Catholic can never be satisfied with that sort of pretence, because he knows that Catholic principles are those which God has given to His Church, and that Protestant principles are contradictory to them. But *Catholic* laymen might organize and join hands with our organization, and with similar ones among the clergy, for a campaign of prayer and conference and work. A man knows what he believes, after he has come together with others who believe the same and after he has joined them in formulating it, better than he knew it before. And if the laity and the clergy agree together as touching anything that they shall ask, they have a special promise that the Father will do it.

Brothers, shall we try in this way to be fashioned into jewels of the Lord's Treasury? Shall we unite and persevere in our union, until that great day when the Sun of Righteousness shall arise upon His sick Church, with healing in His wings?

Diocesan Conventions

CENTRAL PENNSYLVANIA.

(Rt. Rev. Ethelbert Talbot, D.D., Bishop.)

THE 31st annual Convention of this Diocese met in one of the oldest churches of the Diocese, St. John's, York, on Tuesday, May 27th, at 7:30 P. M. In the procession at choral evensong were nearly all the clergy of the Diocese. The Bishop's staff was carried by the Rev. George A. Green, his domestic chaplain and secretary. Instead of a sermon Bishop Talbot, as usual in this Diocese, read his annual address. He touched upon the fact that at the first Convention there were fewer clergymen than now can be found at an ordinary meeting of each of our four Archdeaconries. He referred to the death of Bishops Littlejohn, Whipple, and Spalding, and also to six laymen and five of our laywomen; to the late and the present Presidents and their colonial policy; to the strike and great need of a committee of most just arbitrators in all such differences; to the need of apportionment for diocesan as well as for general missions. The Bishop commended especially to the clergy the great good to be obtained from the meetings of the Archdeaconries, and the able assistants he had in the presiding officers or Archdeacons. After speaking of the many-sided work of our general missionary, Archdeacon Radcliffe, he said: "In my judgment, there is no investment in the Diocese yielding such returns as the noble and self-sacrificing work of our general missionary." The Bishop favored the General Clergy Relief Fund and hoped this most useful work might be unified. He noted the evident yearning for Christian unity among our brethren of the denominations. There are, according to careful computation, 17,200 communicants in this Diocese. Ten years ago there were about 10,000.

A resolution was passed giving the Deaf Mute Commission authority to disburse the moneys received through the Treasurer of the Board of Missions. The pledges for this year for diocesan missions exceeded last year by $874.50. For the year just closed the payments to missionaries have been $11,401.10; total receipts, $9,092.70; ten churches and nine mission stations have not contributed during the year.

Elections resulted as follows: Board of Missions—The Bishop, the four Archdeacons, W. H. Sayre (Treasurer); W. R. Butler (Secretary); W. Fred Reynolds, Samuel L. Brown, B. F. Meyers, Guy E. Farquhar.

Finance Committee and *ex-officio* Trustees of the Endowment Fund—C. M. Clement, P. Redington Stetson, John G. Freeze, Hunter Eckert, Rodney A. Mercur, S. H. Reynolds, Allen P. Perley.

The Rev. W. R. Breed was elected on the Missionary Council.

The committee on the Increase of the Episcopal Endowment of the Diocese reported that any effort towards the increase of the endowment fund for the support of the episcopate in this Diocese must, in order to be successful, look to the securing of pledges made without conditions, solely for the purpose indicated. The fund so raised should be for the benefit of the whole Diocese, the income arising therefrom serving to decrease the gross amount to be raised by assessment, and hence also the sums assessed annually to the several parishes and missions. The dignified support of the episcopate thus secured, a more aggressive and successful prosecution of Church extension within our borders will be possible. Owing to the constantly depreciating rate of interest on investments, it seems to the committee essential that not less than $10,000 should be raised, making our endowment fund for the support of the episcopate at least $150,000. The committee recommended the adoption of a resolution that the fund for the endowment of the episcopate be increased to at least $150,000 and that not less than $110,000 be raised by pledges, payable in five annual installments (on or about February 1st) with the understanding that all contributions are made unconditionally for the whole Diocese, and that any sums, large or small, will be cordially received.

On the second day the Bishop of the Diocese, assisted by his Secretary and the rector of the parish, celebrated Holy Communion at 8 A. M. In the evening a special office of devotion was said by the Rev. S. McElwee and the Bishop, relating to the Bishop's fifteenth anniversary. Remarks of appreciation were made by Bishops Dudley and Gravatt, the Rev. Dr. Orrick, Hon. A. E. Cochran, and W. R. Butler, after which a vast company assembled at the Country Club, when the Rev. Dr. Tolman presented the Bishop on behalf of the Diocese with $1,100.

The third day was given up to the Woman's Auxiliary. The Bishop of Kentucky was the preacher, at the opening service, after which the women conducted their usual business, during which the Bishop, the Assistant Secretary from the Church Missions House, the Rev. E. H. Eckel, and Archdeacon Radcliffe made addresses. The final service in the evening was taken part in by Bishop Dudley, W. R. Butler, and the Rev. Dr. Foster, Archdeacon Heakes saying the short opening office of prayer.

On Friday, May 30th, the Bishop and a goodly number of clerical and lay members of the Convention went to Gettysburg to unite in a special memorial service in the new Church of the Prince of Peace. The Bishop has now the money in hand to pay off the debt upon this most interesting house of worship, which will soon be consecrated.

FOND DU LAC.

(Rt. Rev. Chas. C. Grafton, D.D., Bishop. Rt. Rev. R. H. Weller, Jr., Bp. Coadj.)

ON TUESDAY, June 3d, the 28th annual council of the Diocese of Fond du Lac met at the Cathedral Church of St. Paul, Fond du Lac, at 9 A. M., with Bishop Grafton in the chair. There was a large attendance of the clergy and a very good attendance on the part of the laity. As usual there were early celebrations of the Holy Eucharist and a very devotional one for the whole council at 9:30 o'clock.

The officers elected by the council were: The Rev. Lucius D. Hopkins (Waupaca), Secretary; the Rev. Leopold Kroll, Jr., Assistant Secretary; the Rev. William Dafter, D.D., Historian; Sister Anna Hobart, Registrar.

Standing Committee: The Rev. Messrs. William Dafter, D.D., Lucius D. Hopkins, Newell D. Stanley, A. Parker Curtis, and Messrs. James B. Perry, Geo. L. Field, and Edwin R. Herren.

Examining Chaplains: The Rev. Walter R. Gardner, D.D., and the Rev. Joseph G. H. Barry.

Archdeacons appointed by the Bishop: Algoma, the Rev. Walter R. Gardner, D.D., of Algoma; Fond du Lac, the Rev. Selden P. Delaney of Menasha; Stevens Point, the Rev. A. Geo. E. Jenner, of Stevens Point.

During the past year the corner stone of a new and beautiful stone church for St. James', Manitowoc (the Rev. S. R. S. Gray, rector), was laid by Bishop Weller. The Church will be blessed and opened for services the coming St. James' Day. This church will be one of the best in the Diocese. Also two new rectories have been built—one at Ripon, built of stone and costing between $5,000 and $6,000, and one at Plymouth, built of wood.

The council admitted three missions into union, *viz.*, St. Michael's, North Fond du Lac, which has a substantial stone church which was opened for services by Bishop Grafton last July; St. Margaret's, Abbotsford; and St. Philip's, Westboro. The two latter missions have been opened during the past year as have been one at New London and one at Crandon.

Great interest was shown in the missionary work of the Diocese and in the apportionment made by the New York Board.

Bishop Grafton spoke of the missionary duty of the Diocese to the Church at large. He paid a handsome tribute to the missionary spirit in Wisconsin and to Wisconsin as a missionary State. He said, in part: "We not only wish to do our share, and more if need be, but you all agree with us that no sacrifice, however great, shall stand in the way of our doing our duty to the general Church. Fond du Lac is a missionary Diocese. It is missionary in body and soul and spirit, and it is missionary to the core. Wisconsin is for missions, sacred ground. It is here for years, that devoted pioneers toiled on in struggle with grim poverty, and made footpaths through its forests. Here they camped out amongst its pines and lived ofttimes without proper food. Here they preached in huts or from their wagon pulpits, and fed the hungry souls and comforted the dying. I am speaking to those in whom the spirit of Kemper, Breck, and Adams, of Cadle, Goodnough, and Burleson, of Blow and others, is still alive."

After speaking somewhat in detail of the missionary work of the Diocese, Bishop Weller said:

"Lastly, the General Board of Missions. I think you all know that this Board, which represents the whole of our Communion in this country, gives this Diocese annually $1,500 for its general mission work, and $1,050 for the work among the Oneida Indians. This money is the main stay of the mission work in this Diocese. It has for many years given us $2,000 for our general work, but being compelled to cut down its expenses because its income required, it reduced our appropriation last year $500, which sum the Diocese has had to make up as best it could, or close some of its missions. The Board has recently apportioned to each Diocese what in the judgment of the Board each should contribute toward the general fund. The amount asked of this Diocese is $2,400 per annum. This apportionment was reached by assessing four per cent. on our total contributions for parochial purposes, as reported in the *Journal* of the last diocesan council, *viz.*, four per cent. of $60,370. I think the managers of the General Board do not realize that this Diocese is in a

purely formative condition, and that during the past two or three years especially we have been building churches and rectories, or paying mortgages on them, and that the large sum of $60,000 reported by us represents twice the actual income of our congregations for parochial purposes. I do not think that they realize either the heavy weight of our annual assessment for the support of the episcopate, being practically unendowed. Nor do I think that the General Board understands the tremendous needs of our own mission work. The sum asked of us is consequently so impossible that it has only set us to criticising the entire basis of the apportionment, and has rather blinded us than otherwise to our duty to do what we can to aid in the necessary work of increasing, as far as our poverty will permit, the income of the General Board.

"This is not only our duty on general principles, but particularly so because we are very largely dependent on their funds for our own mission work. I ask, therefore, that each priest of the Diocese take up at least one offering during the coming year, and if possible before the first of September—the end of the Board's fiscal year—and that he urge his congregation to be as generous as may be in that offering."

Then occurred one of the sharpest, yet most friendly, discussions ever had in the Diocese. And, although opposed by some of the priests who conscientiously feel that the General Board has never treated the Diocese fairly, the following preambles and resolution were adopted:

"WHEREAS; We, the clergy and laity of the Diocese of Fond du Lac in council assembled, having considered the apportionment of $2,400 levied upon our Diocese by the Board of Missions, believe it is larger than can possibly be raised by a Diocese like ours, which has no rich parishes and is in reality a missionary Diocese;

"Nevertheless, we believe the Board of Missions has tried to solve a most difficult financial problem, and we wish to see our Diocese doing its best and bearing its own share in the foreign and domestic mission work of the American Church; therefore, be it

"Resolved; That an apportionment be made to the parishes and missions of the Diocese, based upon the ordinary parochial expenses of the past year, and a committee consisting of the Bishop Coadjutor, three priests, and two laymen, be appointed at this session to make an apportionment for missions, diocesan and general, and notify the said parishes and missions of their share of this apportionment."

There was a conference of the clergy on Wednesday forenoon, followed by a reception and luncheon at the residence of the Bishop.

EASTON.

(RT. REV. WM. F. ADAMS, D.D., Bishop.)

THE 34th annual Convention of the Diocese of Easton assembled in Trinity Church, Elkton, on Tuesday morning, June 3d. Holy Communion was celebrated by the Bishop of Easton, and the sermon preached by the Rev. C. T. Denroche. The Convention adjourned on Wednesday evening following. Beyond the usual routine work of the Convention but little was accomplished. The Bishop in his address dwelt principally on matters pertaining to the Diocese. The Deans made favorable reports, showing an increased effort in missionary endeavor.

Few changes were made in the committees. The same clergymen were elected for the Standing Committee, namely, the Rev. Jas. A. Mitchell, the Rev. Algernon Batte, the Rev. David Howard, the Rev. Wm. Schouler, and the Rev. W. Y. Beaven.

An effort was made by the laymen of the Convention to raise under the auspices of the laity a relief fund for the families of deceased clergy of the Diocese, an amount not less than $500 on the death of a resident clergyman to be paid his family. A committee—Messrs. W. G. Kertin, E. H. Valliant, and W. H. Gibson—were appointed as a special committee for this purpose. The project met with most encouraging success and permanent beneficent results are expected. The Convention resolved that each parish be asked to give to General Missions on the basis of 4 per cent. of its parochial expenditures.

The report from the Home for Friendless Children showed an increased appropriation from the State, and a larger interest and care by the churches of the Diocese. Much interest was manifested in the missionary assessments, and returns, and the financial reports were generally satisfactory.

MINNESOTA.

(RT. REV. SAML. C. EDSALL, D.D., Bishop.)

ABOUT 175 delegates assembled at Faribault to participate in the 45th Diocesan Council on the 3d inst., which began with a celebration of the Holy Eucharist at the Cathedral of Our Merciful Saviour. The Bishop was the celebrant, with the Rev. Geo. H. Davis as Epistoler and the Rev. Dean Andrews as Gospeller. The Bishop's address dwelt largely upon the institutions of the Diocese. He reviewed at considerable length the work being carried on in each separate school, and the various institutions, past and present, and especially on that of St. Mary's at Faribault for young women, and on the divinity school (Seabury). He paid a loving and pathetic tribute to the late Bishop Whipple, whose body now rests under the altar in the Cathedral. The address was not concluded when the delegates were summoned to a luncheon provided by the ladies of the parish in the guild hall, after which the Bishop resumed his address.

During his short tenure of office he has made himself thoroughly acquainted with every condition of the Diocese. The report was most thorough, showing a great amount of labor and travel. He impressed the council with the fact that he has not overlooked the smallest detail, and is now well equipped to meet the future demands of the Diocese.

Archdeacon Haupt submitted a detailed report of his work during the past year, bearing evidence of a great amount of hard work successfully accomplished in his usual zealous and enthusiastic manner.

Mr. Paine, Secretary of the Standing Committee, paid a high and loving tribute to the memory of the late Bishop Whipple, Capt. Reno, and Emerson Peet, recently deceased.

At the evening session the Rev. Wm. Wilkinson, who had been appointed to raise funds for the present deficit now hanging over the Breck School, addressed the gathering at some length, followed by Bishop Edsall, who in a few well-chosen words made a strong appeal for substantial aid for this Church institution. Several rectors promised to take up special offerings for this work during the summer months. Many personal gifts were also made towards relieving the school from its present distress.

At the next morning's session, general routine business was accomplished. The Bishop's salary was advanced to $4,000 per annum. A slight increase was also made towards the Treasurer's expenses and that of the Secretary of the Diocese.

The motion that provoked the most discussion was that of the Rev. W. C. Pope, seconded by the Rev. Dr. Wright, and carried, "To expunge the title of Archdeacon from the present canon." This action must be ratified at the next council before becoming final.

The Rev. C. Herbert Shutt, rector of St. Peter's Church, St. Paul, was selected as chaplain to the Bishop.

Elections resulted as follows:

Standing Committee: The Rev. G. H. Davis (Mankato), the Rev. C. D. Andrews (St. Paul), the Rev. F. T. Webb (Minneapolis), the Rev. W. P. Ten Broeck (Faribault); Messrs. Frederick Paine and Isaac Atwater (Minneapolis), Harvey Officer and V. M. Watkins (St. Paul). The Rev. William Wilkinson (Minneapolis), Mr. F. O. Osborne (St. Paul), delegates to the Missionary Council.

The episcopal residence furnished by the resident Churchmen of Minneapolis will be accepted by the Council as diocesan property as soon as the balance of the indebtedness is cleared up and a clear title deed is given.

Mr. E. H. Holbrook of Minneapolis was reëlected Treasurer, and the Rev. Andrew D. Stowe Secretary of the Diocese.

The Bishop appointed the Rev. Chas. E. Haupt General Diocesan Missionary.

WESTERN MICHIGAN.

(RT. REV. G. DE N. GILLESPIE, Bishop.)

THE 28th annual Convention was held June 4th and 5th in St. Luke's Church, Kalamazoo (the Rev. Roger H. Peters, rector). According to custom a missionary meeting preceded the Convention proper. On Thursday evening a bright and hearty service, led by the excellent vested choir of St. Luke's Church, was held. Several missionaries assisted in the service and a missionary sermon was preached by the Rev. C. E. Woodcock, rector of St. John's Church, Detroit.

The organization of the Convention took place on Wednesday after morning prayer. The Rev. J. N. Rippey was reëlected Secretary, and he appointed the Rev. Cyrus Mendenhall as his assistant. The Rev. Chas. Donahue was appointed as Bishop's Secretary. At 10 o'clock there was a celebration of the Holy Communion, the Bishop being assisted by the rector and the Rev. Messrs. J. N. Rippey, M.D., and Woodford P. Law.

The Bishop delivered his annual address, which, while showing no remarkable advance in the Diocese during the year, gave evidence of earnest work on the part of the clergy and laity. Referring to his visits to State institutions, the Bishop said:

"I should have less satisfaction in the amount of time thus spent, were it not for the direct religious influence I am able to exert by services, and the issue of a New Year's address and Easter greeting. I could wish that where there is a jail or poorhouse in or near the parish, the rector would give it his attention. It will not approve itself to the Master, that the poor or the guilty of whom He was so thoughtful should have no care from those to whom He has intrusted His work."

Much of the address was taken up with the consideration of the missionary work of the Diocese and with the system of apportionment. The Bishop is desirous of having an Archdeacon or general missionary as soon as funds can be provided.

With regard to the administration of diocesan affairs, he said:

"As you are about to proceed to the business of the Convention, though with no disposition to dictate as to the personality in electing to office, I feel justified in calling attention to the more widely distributing the offices among the members of the Convention and of the Diocese. There are 37 positions to be filled by election. This allows of wide representation. The clergy will be attached to the

Diocese when they are intrusted with its interests, and the parishes will be more at pains to be represented in the Convention and will have a stronger tie, as they are represented in our special administrations. That the distribution has not included more names, and 16 positions are now held by six persons, is not owing to anything more than familiarity with names, and referring to present names in office. This matter has attracted attention, and it is well to act so as to forestall criticism."

Later in the Convention a change in the canon was proposed looking towards a reform in this direction and making a man serving on one committee ineligible to election on another.

In a report of the committee on the Increase of the Episcopal Fund it was learned that two conditional pledges of $25,000 and $10,000, respectively, had been made, and a committee composed entirely of laymen was appointed by the Bishop to carry on the work.

It is expected that the episcopal fund will be increased to $100,000.

After considering reports of various committees, the following officers were elected:

Treasurer, Mr. Ethan T. Montgomery; Registrar, the Rev. Albert E. Wells.

Standing Committee: Clerical—Rev. Messrs. John N. McCormick, R. H. F. Gairdner, George Forsey, Roger H. Peters; lay—J. Davidson Burns, Jacob Kleinhans, Thomas Hume.

Board of Missions: Clerical—Rev. Messrs. Wm. Lucas, John N. McCormick, Roger H. Peters, R. H. F. Gairdner, George Forsey; lay—Messrs. Charles R. Wilkes, E. H. Leavenworth, Thos. Hume, H. B. Lewis, F. A. Gorman.

Court of Appeals: The Rev. James A. Brown, Mr. Wm. J. Stuart.

Missionary Council: The Rev. Wm. H. Osborne,, Mr. H. B. Lewis.

Routine work occupied the balance of the business hours of the Convention. The report of the committee on the State of the Church, in addition to other matters, desired to emphasize the fact mentioned by the Pastoral Letter of the House of Bishops, that the whole Church is suffering from a failure on the part of its members to recognize the first day of the week as the Lord's Day. Too little attention is given to worship and those who do not wish to be out of fashion are sorely tempted to spend the day in worldly pleasure.

On Wednesday evening a missionary meeting was held. After listening to the report of the Treasurer of the Diocesan Board of Missions, and taking part in a short service, all were glad to welcome Mr. John W. Wood of New York, who spoke as from "The Office" to those whom the Board of Managers represent. He emphasized the truth that "Missions express the will of God to the world."This being so, the work of Missions should be our principal business.

The following resolution, presented by the Rev. Mr. McCormick, was adopted on Thursday morning:

"*Resolved;* That the Convention of the Diocese of Western Michigan, viewing with anxiety and alarm the proposed consecration of three presbyters to be Bishops of the Church in Mexico, expressing the hope that further action in the matter be deferred until the next meeting of the General Convention.

"*Resolved;* That a copy of this resolution be sent to the Presiding Bishop and that a copy be sent to the Church papers for publication."

It was the sentiment of the Convention that the condition of affairs in Mexico should be examined thoroughly before such a step should be taken.

Due recognition was made by the Convention of the hospitality so bountifully furnished by the rector, vestry, and the ladies of St. Luke's Church. Luncheon was served on Wednesday. A reception was tendered the visitors on Tuesday evening in the parish house, when sweet music and delicious refreshments were served.

Invitations came from St. John's Church, Grand Haven, and St. Thomas' Church, Battle Creek, each anxious for the next Convention. By a close vote Battle Creek was chosen.

INDIANA.

(Rt. Rev. Joseph M. Francis, D.D., Bishop.)

THE 65th annual Convention of the Diocese of Indiana gathered in Christ Church, Indianapolis, on Tuesday afternoon, June 3d, at 5 o'clock. Evening prayer was said by the Rev. D. C. Wright of New Albany and the Rev. E. R. Carter of Evansville, and upon its conclusion the Convention was organized by the Bishop. Only brief routine work was done, before adjournment was taken until 7:45 o'clock, when a missionary service was held in St. Paul's Church. At this service all the clergy of the Diocese who were present were in the chancel, and also the Rt. Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago, who had preached the sermon at the annual meeting of the Woman's Auxiliary in the morning. Bishop Anderson felicitously presented the greetings of the sister Diocese of Chicago, and then the Bishop of the Diocese delivered his annual address, and he in turn was followed by Mr. John W. Wood, who forcibly and acceptably presented the cause of missions.

The Bishop's address, after brief mention of the Bishops who had died during the year, and of four prominent laymen of the Diocese who had passed away, dwelt on three subjects, *viz.*, four causes of the weakness of the Church in the Diocese; the plan inaugurated for the building of an episcopal residence; and the apportionment plan of raising missionary offierings. The causes of the weakness of the Church he declared to be: first, the constant removals of the clergy; the large number of communicants who "lapse" during the year, due partly to insufficient preparation for Confirmation and to lack of proper pastoral care afterwards; the lack of a diocesan spirit on the part of the congregations of the Diocese; and the great losses which the Church suffers every year because of the removals of its communicants, making the Church in this Diocese largely a training-school for the Church in other localities. He then commended to the consideration of the Convention and of the Diocese the plan which he had inaugurated for the building of the episcopal residence, which he said was essential to the growth of the Diocese; and under the head of the missionary apportionment, he not only commended the action of the Board of Missions in putting the plan into operation, but declared it to be, in his opinion, the right plan, "because it puts the responsibility ultimately where it belongs—on the individual." He recommended that the same plan be adopted in the Diocese for the raising of funds for diocesan missionary work. In closing his address the Bishop said:

"I am not unmindful, my brethren, that my course during the past year in preaching Missions in all our congregations on one of my visitations has been an unpopular one; that exception has been taken to it in some instances, and that the fear has been expressed in others that too much money would go out of the parish; but let me say here to this representative assembly, that so long as God gives me breath, I shall preach Missions as the essential work of the Church, and disbelief in Missions as disbelief in Christ. The Church's mission in the world is for the saving of souls. Let us as individuals and as parishes make whatever sacrifice may be necessary in order to enable the Church to carry on its work and to fulfil its mission. Better far the return to the simplicity of primitive worship—to the unadorned church, the hard pew, and congregational singing—if that be necessary to revive the spirit of Missions in our people, than a continuance of the refinement of luxurious worship which we enjoy to-day in our beautiful churches, with their well-trained choirs and comfortable pews, if these things tend to destroy the spirit of self-sacrifice and to lead us to imagine that in supplying the wants of our own spiritual natures, without thought of the needs of others, we are fulfilling the commands of Christ."

On Wednesday morning the Holy Communion was celebrated at 7 o'clock in St. Paul's Church by the Bishop, assisted by the Rev. Dr. Lewis Brown. At 9 o'clock the Convention assembled for business in the parish house of the same church. The chief business to be done was the ratification of the new Constitution and Canons, which had been proposed and considered by the last Convention. This was done expeditiously and with remarkable unanimity, only one article of the Constitution failing of adoption. This was the article referring to changes in the Constitution. The present law of the Diocese provides that no change can be made in the Constitution unless it be proposed at one Convention and adopted by a two-thirds vote of both orders at the next Convention, and be concurred in by the Bishop. The new Constitution proposed that, in the event of the non-concurrence of the Bishop, the change nevertheless might be effected by the adoption of the proposition by a three-fourths vote of both orders. On motion of the Rev. J. E. Sulger, this proviso was dropped, leaving the law of the Diocese as it is at present, and the amended article lies over until next year for final adoption.

The Constitution and Canons as adopted by the Convention will become operative on the first day of September next. The principal changes effected are: first, in the name of the Diocese, which will become Indianapolis after the first day of September; second, in the date of holding the Convention, which will hereafter be at such time in the month of May as may be appointed by Ecclesiastical Authority; third, in the change of name from Convention to Council; fourth, in giving to every clergyman, belonging to the Diocese, irrespective of the length of his service, a seat and vote in the Council, except on the occasion of the election of a Bishop, when six months' personal and canonical residence is necessary; fifth, in changing the method to be pursued in the election of a Bishop; 6th, in withdrawing from missions the right to elect a vestry and providing that the Bishop shall appoint a committee of administration; seventh, in creating archdeaconries in place of deaneries; and, eighth, in defining the titles used in the canons and setting out fully the rights of the clergy.

At the afternoon session the necessary routine business was completed and the elections held. The elections resulted as follows: Secretary, the Rev. Willis D. Engle; Assistant Secretary, the Rev. Wm. Du Hamel; Treasurer, Charles E. Brooks; Registrar, Meredith Nicholson; Librarian, the Rev. Harry S. Musson.

Standing Committee: Rev. Messrs. Granniss, Stanley, and Brown; Messrs. W. D. Pratt, Louis Howland, and J. M. Winters.

Trustees of the Diocese: Edward Olcott, Aquila Q. Jones, Charles E. Brooks, N. F. Dalton, and W. H. Armstrong.

Board of Missions: Rev. Messrs. C. S. Sargent, F. O. Granniss, D. C. Wright, DeLou Burke; and Messrs. C. B. Stilz, J. A. Barnard, Charles Maguire, and Robert N, Merritt.

Delegates to the Missionary Council: The Rev. John Davis and Hon. T. L. Sullivan.

A resolution approving of the apportionment plan for securing

missionary offerings was adopted, and later a further resolution, making the plan effective in the Diocese for securing offerings for diocesan missions, carried. After singing the Doxology and the pronouncing of the Benediction, the Convention adjourned at 5:30 o'clock, being the shortest and most harmonious Convention in the history of the Diocese.

WOMAN'S AUXILIARY.

The annual meeting of the Woman's Auxiliary of the Diocese was held on Tuesday, June 3d, in Christ Church, Indianapolis, beginning with a celebration of the Holy Communion at 10 o'clock. Bishop Anderson of Chicago was the preacher, taking "Enthusiasm" as his topic, and making a deep impression on his hearers. An address of welcome was made by the Rev. J. D. Stanley, who was followed by the Bishop, explaining the work of the Archdeacon during the past year and making suggestions concerning work for the future. A pleasant luncheon was served in the parish house of Christ Church, to which everyone present was invited. At the afternoon session, the President delivered her address; the reports for the year were read; Mr. John W. Wood spoke on the Auxiliary as a helper; and Archdeacon Cook described his work, its needs and prospects. The reports showed a better condition than ever before; more workers, more money, more enthusiasm, were the sum and substance of the story for the year. The same officers were either appointed or elected. Altogether it was a bright day in the history of the Auxiliary in Indiana and augurs well for the future.

MISSIONARY.

After the close of the Diocesan Convention on Wednesday, a meeting of the newly elected Board of Missions was held, at which all the missionaries of the Diocese made verbal report of their work. It was a splendid meeting. One clergyman on the Board remarked: "If this could be done everywhere in the Diocese, there would be no trouble about raising funds for the work"; and a layman said: "I have heard something about this before, but I never had any idea what splendid work is being accomplished."

DELAWARE.

(RT. REV. LEIGHTON COLEMAN, D.D., LL.D., Bishop.)

THE event to which Delaware Churchmen have been looking forward for weeks with increasing interest has become matter of historic record as the 116th annual Convention of the Diocese.

The place chosen for the meeting this year, the ancient town of New Castle, offers great attraction to Delawareans, and there was an unusually large attendance of delegates and visitors. The parish of Immanuel Church, New Castle, was founded A. D. 1684, and the present church building is, with a few necessary changes, the same in which devout men and women have offered prayer and praise to God from that early day to this. Many an interesting chapter of history, concerning both Church and State, may be gleaned from the inscriptions on the weather-stained monuments which fill the ancient God's Acre, in the midst of which stands the stately church, with its tower and walls covered with the ivy and the honeysuckle.

Prior to the holding of the first session, morning prayer was said; which being ended, the Bishop called the Convention to order in the Sunday School building adjacent to the church.

When the call was made for nominations for the Secretaryship, Mr. S. M. Curtis of Newark was named and elected with enthusiastic unanimity, in recognition of his eminent fitness for the office which he has held for 42 consecutive years, a term of service only paralleled in one other Diocese in this country—that of Maine.

Mr. John S. Grohe of Trinity parish, Wilmington, was chosen by Mr. Curtis to be the Assistant Secretary. After sundry matters had been transacted, the Convention adjourned to attend the celebration of the Holy Communion, preceding which a timely and forceful sermon was preached by the Rev. Wm. J. Hamilton of Delaware city.

At the conclusion of the service, luncheon was served to all delegates and visitors in the parish house, and an hour's pleasant social intercourse followed before the Convention reassembled for the further consideration of matters ecclesiastical. At the afternoon session the reports of the Archdeacons were made, and of the several other committees of the Convention.

The Rev. Geo. C. Hall, D.D., reported a year's progress in the Archdeaconry of Wilmington. The Report of the Archdeacon of Dover was read by the Bishop, who added the statement that the Rev. Mr. Bond, after serving as Archdeacon most acceptably for a long term, felt obliged to resign, and he, the Bishop, knowing the circumstances which compelled the resignation, felt obliged to accept it, which he did with sincere regret.

When the report of the committee on Constitution and Canons was made by the chairman, the Rev. Dr. C. N. Spalding, in which it was recommended to adopt the proposed new Article VI. entitled "Of Mission Stations," much earnest discussion followed. The article provides for the representation in the Diocesan Convention of unorganized parishes and missions, by one lay delegate from each, who shall have the same rights and powers as one lay delegate from a regularly organized parish. A very strong opposition was made to the passing of the article, on the ground that it was not only unconstitutional, but directly opposed to the general custom of the Church in the United States. The article was adopted, however, by this Convention but must wait until the next meeting for final disposition.

THE BISHOP'S ADDRESS.

At this time the Bishop read his address, which is, in part, as follows:

"One of the chief advantages of these annual Conventions is that they help us to realize that we are something more than mere members of our several parishes. It seems to me more and more strange that in our really Catholic Church there should still be found so many persons that are practically Congregationalists. It appears to be almost impossible to arouse them to any sense of their relation to, and responsibility for, anything outside of their own narrow parochial boundaries. It is well, therefore, that at stated intervals we shall assemble to consult about the affairs and conditions of the Diocese as such, and to further any and every plan that may promise to promote its welfare. By so doing we are not by any means showing disregard for the prosperity of our several parishes, but, on the contrary, contributing to it. For there cannot be any general improvement without each part of the Diocese receiving its share.

"Thus, too, it is that the General Convention helps us to realize in a still wider way, the Catholicity of the Church, and the full significance of our membership in it. . . . . Because of its character and constiuency as also of the far-reaching effects of its legislation, the sessions of our General Conventions are always anticipated not only with much interest, but also with more or less of anxiety. Much criticism has been expended upon the one recently held in San Francisco, with what might naturally be expected, varying expressions of approval and disapproval.

I shall content myself, in reverting to its proceedings by expressing my deep disappointment and regret at the failure to enact the proposed canon by which it would have been unlawful for our clergy to solemnize the marriage of any divorced person. I was disappointed, because I had hoped that such had been the effect of the long and extensive discussion of this grave subject, that the mind of the Church had determined upon this relief to the consciences of so many of her children. I do not know but the mind of the Church did give its sanction to this legislation. For not only did a majority of the House of Bishops vote in its favor, but also a majority of the members of the House of Deputies—the necessary enactment only failing because of the lack of a concurrent majority—when the vote was taken by orders and Dioceses. It is to be hoped that this concurrence may be obtained when the next General Convention assembles in Boston. The prevalence of such erroneous views as to the sanctity of marriage vows, and the increasing indifference as to their violation and disannuling, surely constitutes a menace to society in its very foundations, and is only one out of many proofs of the self-complacency with which a great many people nowadays, play fast and loose with the most vital Christian principles. It is to our Mother Church of England that we still look in all such matters for a measure of that guidance and inspiration which naturally enough may be expected from her age and experience.

"While it is most sad to observe a degree of degeneracy even among some of her members as to things spiritual and ecclesiastical, it is also encouraging to observe, in the discussion of the grave subject to which I am alluding, how valiantly many of her most distinguished laymen maintain the inviolability of the marriage vows.

"This was notably and honorably the case lately, when, in the House of Lords, a certain nobleman introduced what was well-termed 'an impudent proposal to facilitate divorce.' While both the Archbishop of Canterbury and that noble layman, Lord Halifax, among others, were prepared to offer the strongest opposition to the bill, yet, such was the effect of the contemptuous indignation which the Lord Chancellor poured upon it, that it was quite unneccessary for anyone else to interpose, and the parliamentary motion to reject the measure was carried without a single dissenting vote. I would, with all my heart, that such righteous indignation might be aroused among our own legislators when the monstrous measures are not infrequently proposed which threaten to cut away the very institution of Holy Matrimony. This would more often and more easily be raised were these legislators to comprehend its sacramental character. For Matrimony is something more than a mere natural and civil contract. No doubt it has such aspects as may properly enough come under the observation of the State; but the State has no business or right to impair or alter the essentials of this divine ordinance. For instance, the State has no business nor right to limit the term of the contract, nor can it rightly extend the class of persons between whom the contract may be made; though it might properly enough narrow that class, provided that the natural right of the individual be sofeguarded. I commend anew this most serious and practical subject to the devout and conscientious consideration of all who recognize its intimate relation to the very foundations of human society."

The Bishop spoke of the excellent record now made by the Diocese in its offerings for diocesan missions, and for general work.

"As belonging to one, and in some respects by no means the least of the original colonies," he said, "we ought to be especially inter-

ested in everything that concerns the true welfare of the Republic and its dependencies. This welfare is not so assured that we can afford to look with indifference upon the appeals which are made to us for our sympathy and pecuniary coöperation. The land in many instances appears to be only Christian in name. Multitudes are leading practically, merely heathenish lives. As to some fundamental principles, they are not even living as well as that. Our self-complacency may suggest a resentment of such a remark, but our honest self-examination and impartial judgment will sustain its accuracy.

"I do not mean to deny that deep down in our national conscience there is generally prevalent a belief in Christianity which may be more or less responsive under extraordinary circumstances, but I do mean to assert that as to self-sacrifice and courage in the exhibition and maintenance of the distinctive principles of Christianity this land is far from exemplary. At the time of the illness and death of our late honored and beloved President, the nation at large showed at least outwardly a respect for religion and a faith in God which was very comforting to contemplate. This was all the more so when we recognize the fact that it was largely inspired by his own eminently religious convictions and his remarkable acquiescence in the Divine Will. But when one sees the growing disregard for the Lord's Day, either for mere amusements and pleasure, or for pecuniary gain, and the forsaking of the sanctuary by so many who are reckoned as Christians, one cannot but conclude that there is a widespread need of missionary labors in our own midst. And certainly we shall succeed but partially and ill in such labors elsewhere unless there be at home a more genuine and robust exhibition of what we profess to believe."

He warmly commended the work of the American Church Building Fund and of the Clergymen's Retiring Society. After passing allusion, more or less extensive, as the subject seemed to demand, to matters purely diocesan, the Bishop concluded his message as follows:

"Without entering into idle or uncharitable controversy, we will go, because of the call which in the providence of God came to us in the very outset of our national life to possess the whole land for God and the Catholic Church. We can never be considered anywhere as intruders, for by no arrangement whatever can any portion of this territory be considered as preëmpted by any other religious organization. We ask no favor of anyone, nor do we cast any reflection upon anyone; gladly recognizing that however Divine and apostolic our organization may be, we have no exclusive possession of virtue and grace. But just because we do believe in this character and charter of our organization, we feel a responsibility to go everywhere as opportunity and means may permit. . . . . May the Holy Spirit give us of His life and energy, and make us all the more ready and glad to fulfil our mission in Delaware and everywhere, to the immortal souls that are about us!"

WORK RESUMED.

On the conclusion of the Bishop's message, the Convention took up again the business before it. Several vacancies in standing committees were filled, and minor matters attended to, until 6 o'clock, when adjournment was had for supper.

At 8 o'clock the Convention began its third session, in which the Standing Committee of the Diocese was reëlected, and the place of meeting for next Convention determined upon.

COLORADO.

(Rt. Rev. Charles S. Olmsted, D.D., Bishop.)

THE annual Council of the Diocese of Colorado was held in Denver, on June 4th and 5th. On the 3d the Woman's Auxiliary of the Diocese held its annual meeting in Denver, and on the same day occurred a conference of the St. Andrew's Brotherhood.

The Diocesan Council opened on the 4th with a celebration of the Holy Communion and a memorial sermon to the late Bishop Spalding by Bishop Vincent of Southern Ohio. The business meetings were held at Wolfe Hall, the diocesan school for girls, and closed on the evening of the 5th with a reception to Bishop Olmsted and the clergy.

Bishop Olmsted's address to the Council showed that he had a strong grasp on the affairs of the Diocese, although he had been consecrated only about a month ago. During May he made visitations to most of the parishes, and confirmed classes in all parts of the Diocese. He took the ground, in his address, that the most important work to be done was that of diocesan missions, and in order to push this work, he recommended the formation of a strong Board of Missions, consisting of three clergymen and three laymen; and this recommendation was afterward adopted by the Council. He wants three active missionaries to assist him in the field, and wants the Diocese to give more money for diocesan missions than heretofore. He deprecated the building of costly churches beyond the financial ability of the people to pay for them, and the incurring of burdensome indebtedness. On the matter of Sunday Schools the Bishop expressed himself with much force. He intends to vitalize the Sunday Schools and put them in the most efficient condition. He especially inveighed against the tendency of considering the Sunday School as a substitute for the Church. He also warned the clergy to take more care of the newly confirmed, by systematically teaching them the doctrines and history of the Church, after Confirmation.

The Bishop's salary was fixed at $5,000.

Among other committees appointed were the following: On the debt of Wolfe Hall, Dean Hart, the Rev. J. H. Houghton, A. D. Parker J. H. Johnson, Mr. Feldwisch; on Diocesan House, Dean Hart, S. F. Rathvon, Dr. N. G. Burnham. A report from the Cathedral chapter showed real estate assets of the value of $652,000, exclusive of the property of "The Home" for consumptives. It was decided to hold a quiet day for the clergy, at Evergreen, Jefferson County, next fall, the date yet to be fixed.

Elections were made as follows: Registrar, the Rev. E. P. Newton, Pueblo; Treasurer of Council, C. D. Cobb, Denver; Treasurer of Diocesan Missions, Wm. M. Spalding, Denver; Treasurer of Episcopate Fund, David Rubidge, Denver; Treasurer of A. and I. Clergy Fund, Wm. M. Spalding. Standing Committee: The Rev. C. H. Marshall, Dean Hart, the Rev. Benj. Brewster; Messrs. A. D. Parker, Charles Ruter, W. H. Smiley. Deputies to General Convention: The Rev. F. F. Kramer, the Rev. J. W. Ohl, Dean Hart, the Rev. C. H. Marshall; Messrs. A. D. Parker, W. H. Whitehead, Wm. M. Spalding, W. F. Stone.

The Diocese starts out under the new Bishop with much vigor and energy, and it will not be long before it will become one of the strongest Dioceses in the country.

SOUTHERN VIRGINIA.

(Rt. Rev. A. M. Randolph, D.D., Bishop).

THE annual Convention opened at Norfolk on May 27th with a service at which the Rev. J. Cleveland Hall preached the sermon, which was an earnest plea for the old religion of the Church as opposed to new-fangled creations: "We are at the mercy of the printing press. From it may come either good or evil. Its power may be for truth and upbuilding, or it may be for untruth and destruction. Taking advantage of the market value just now of what someone has called the 'sillies, the sensationals, and the sensualities,' book and magazine and newspaper have created an imaginary organization which they call the Christian Church. The change which we see throughout the intellectual and the spiritual world is one which does not and need not affect the faith of Christians. The English Catholic, British or American, has only to possess his soul in patience a little while longer, and the current which for decades has set more and more steadily in his direction will become a Gulf Stream. 'Catholic,' did I say? One can hardly use so plain a word without pausing to explain it for fear of being misunderstood. There are good and pious people of our Communion who think the word misapplied if not used to indicate those who seek marriage with Rome. But it is not so that I use the word. The Holy Catholic Church is a greater thing than any power that proceeds from Rome, Moscow, or London. Rome may deny this. The sectarian Separatist may repudiate it. But the great Head of the Church so intended it nevertheless."

The Rev. Dr. Logan was elected secretary. Some friction was caused by a contested election of delegates from the parish at Williamsburg, in which two sets of credentials were received. The matter, however, was straightened out without serious difficulty and an amendment to the canons to prevent similar difficulties in the future was adopted.

The afternoon of the first day was pleasantly spent by the delegates in an excursion to the Virginia Capes and to Virginia Beach.

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE USE OF EUCHARISTIC VESTMENTS.

To the Editor of The Living Church:

I NOTICE a query in your last issue as to the early use of Eucharistic vestments in this country. I cannot answer it, but it may be of interest to state that they were introduced into the *old* Diocese of Western New York, from St. Luke's Church, St. Albans, Vermont, by the Rev. Dr. Barrows, then of Rome, N. Y., in 1860, and were soon after used by myself and a number of other clergymen of the Diocese—by some of them continuously to this day. I need hardly say that these vestments were of plain linen. It is an interesting fact that they were worn by Bishop DeLancey at his last Convention in 1864, although he did not like them as a matter of *taste*. His successor, Bishop Coxe, not only wore them occasionally on his visitations, but authorized and approved them both publicly and privately, and under this approval they have been many years in use in various churches in this Diocese, as they were in the Cathedral and other churches in Maine, from the beginning of Bishop Neely's episcopate in 1867.

C. W. Hayes.

Geneva, N. Y., June 7, 1902.

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

Subject:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM.

THE BEGINNING OF A "SEPARATE" PEOPLE. (THE CHURCH OF GOD).

FOR THE FOURTH SUNDAY AFTER TRINITY.

Catechism: VI. Summary. Text: Heb. xi. 8. Scripture: Gen. xi. 31; xii. 9.

MANKIND as a whole was clearly shown to be a failure before the flood. When all the wicked were removed by the flood, the race was started anew from a good and obedient man, but it soon became evident that it was a hopeless task to try to get *all* men to obeying God and choosing aright after Adam's fall. To show that, the separation of Noah had been by a removal of all the wicked; now, after many hundreds of years, God separates another righteous man, not by a removal of the wicked world but by removing him from the wicked world. With him a new race is started, but no attempt is made to include all men in it. Instead, all are excluded except the chosen, the separated. While still confined largely to the physical descendants of one family, there is yet enough emphasis laid on spiritual descent by insisting on circumcision, the sign of the Covenant, to point clearly to the new, spiritual race who should by Baptism be born anew into Christ's Body (Catechism II.). With Abraham we have the beginning of God's Church—the beginning of a people chosen out of the world because of their faith.

In the story we study to-day we have only the preparation for that beginning, for the Church of God can hardly be said to exist as a separate body on earth until Abraham had fulfilled his part of the Covenant as related in Chap. xvii. But the germ of it all is seen in Abram's obedience to the first, second, and third calls as related in to-day's lesson. Without these the later and more perfect obedience could not have come. And because it deals with the preliminary steps to the starting of God's Church, it shows us very plainly some of the things required of those who would please God. To-day's story shows that:

1. God demands obedience (xi. 31, 32; xii. 4a).
2. God demands separation from evil (xii. 1).
3. God requires faith (xii. 1, last clause).
4. God expects worship (xii. 7b and 8).
5. God gives in return for these, blessings both temporal and spiritual (xii. 2, 3 and 7).

1. God demands obedience.—Home life as well as Church life, as we so often find it, is a sad commentary on the need of the children to learn the lesson of prompt and unquestioning obedience. It is a lesson taught by the lives of all the heroes we study this half year. In driving home the lesson to them don't be afraid to make it definite. As a starting-point for to-day's lesson, you might begin with excuses children make when told to do something from "In a minute" to "I don't want to." Tell them to watch the story to see how many excuses are made. All of them know what tents are. It will make Abram real to know that he had no house to live in, although he was a very rich man, with a great many cattle and hundreds of servants before we get through with him (xiv. 14). But all the time he lived in tents. One reason was because of the cattle and camels which he had. He kept moving so as to give them pasturage. But another and higher reason was because he was looking for the land which God had promised to him or his children (Heb. xi. 9, 10: Tabernacles means tents). We first meet Abram in Ur of the Chaldees. Ur was then at the head of the Persian Gulf on the sea coast. Now the site is 150 miles inland by the making of land by the rivers Tigris and Euphrates. Here it was that God's first call came to him. The people of that country worshipped idols. (How many of the children know what they are?) And even Abram's father didn't know any better than to serve them (Joshua xxiv. 2). God appeared to Abram there (Acts vii. 2). This must have been God the Son (St. John i. 18). What did God tell him to do? (xii. 1). In xi. 31 it says, "to go into the land of Canaan," and it is true, as that was the land which God did "shew" him (xii. 1); but Terah, or Abram, did not know it at the time. Abram did not ask to be told the reasons for this strange Covenant. He trusted God and knew that He had reasons and plans. He simply obeyed. They traveled a long way, but settled down with their tents, etc., at Haran. Here, after a time, God again appeared to Abram, and gave him the same kind of a call, and "Abram departed as the Lord had spoken unto him." How does God call us now and how can we show our trust in Him? Obedience to parents comes in the first table of the Law (Commandment V.), which implies that our parents speak to us for God as the first table teaches our duty to God. See also Catechism IV. Nor can you begin too soon to tell of Jesus' "Do this in remembrance of Me."

2. God demands separation from evil.—We are not told anywhere that it is easy to obey, or that we can be sure we are obeying God if we find it easy. But we can be sure of one thing, and that is that what we must give up, what we must be separated from, is not as good as that which we give it up for when God demands it (Rom. viii. 18). A call to great things is always also a call away from things less great (illustrate from life). That Abram might serve God better he was called away from his old friends and neighbors, because they not only did not know God themselves, but would have tempted Abram to worship the idols which his father had worshipped. Bring out clearly and make definite application of, what we are called to be separate from. What have we promised to be separated from, to give up or renounce? (Catechism III.).

3. God requires faith.—Children are required by their parents to do a great many things for which they cannot understand the reason. They obey because they know that their parents are wiser than they and must have a good reason or they would not require them of the children they love. Later on, they come to understand and to see how they have been helped and benefited by obeying and working with their parents. Now when God reveals His will, we must work with Him, even if we don't understand why. Working with Him we can accomplish much. Working without Him we fail. God told Abram to go—He didn't say where, simply promising to guide him (xii. 1h). And Abram went, "not knowing whither he went" (Text). What he was asked to leave was very plain to him, the only reality given to what he was seeking was that given by his faith and trust in God. It is the same with us. Our faith is summed up in the Creed and its effect upon us is described in Heb. xi. 13 to 16, making us pilgrims as Abram was. Of him it is said: "They went forth to go into the land of Canaan, and into the land of Canaan they came." The beginning and the end is all that is of importance in the journey when we seek a promised land.

4. God expects worship.—God didn't have to tell Abram to worship Him. God appeared unto Him, and Abram built an altar and worshipped Him, and afterwards when he did not see Him because he *knew* Him then. There is no commandment to worship God. There is one not to worship anything else. But the first Commandment is simply, Thou shalt have none other gods but Me. To have Him as our God implies worship, and we do not properly recognize Him as our God unless we do worship Him. It is our duty (Catechism X.). What kind of a son would a boy be who lived in his father's house and ate at his table, and never called him "father," or told of his needs, or thanked him for his gifts?

5. God gives in return for these, blessings both temporal and spiritual.—To obey God, Abram had to give up some things. But run over what God promised him in return. All that he had given up was more than returned. The promise is repeated several times, twice in this lesson, and grows more definite all the time. First a great nation, then this very land. Blessing and honor for himself, and because he was thus united in a sense to God, he should be a blessing or a curse to men as they worked for or against him. And finally, the great, grand promise now given for the first of several times, to this family (Gen. xviii. 18; xxii. 18; xxvi. 4; xxviii. 14; Acts iii. 25—all in these words, besides other similar promises).

The call of Abram teaches the lesson of Church Extension, for by this promise God showed him that the separation of his family was but the means intended to bless "all the nations of the earth." All men could not by physical selection be made "sons of God," but the design or purpose of this spiritual selection is to win all men to that "family." When, like Abram, we hear the call of God to separate from wickedness, we must hear too the conclusion: "In thee and thy seed shall all the families of the earth be blessed." If we selfishly make it a blessing for ourselves alone, we are not true sons of Abraham, the Friend of God.

An interesting topic to assign to older pupils is "Shechem: What interesting things have happened there?" Another: "How many calls did Abraham have, and how did they differ?"

WINNING THE PARENTS.

By Mary Johnson Shepperson.

IT HAS been truly said, "Win the parents *first,* they will win the children." Often "a little child has led" the parents, but like father, like son, is the general rule. How win the parents, then?

Children's written Bible work helps, but the teacher's visit to the home is, I think, most effective. Here, seeing the daily environment, that which is framing the *life,* we begin to know both child and parents.

The thrifty poor begin the day early, and are ready for callers early in the afternoon: later calls interfere with the usual 5:30 dinner. Allow time to see the family album and portraits, and to hear about absent members. Many houses have some musical instrument which the son, perhaps, will be delighted to play for you. In one home was a baby-organ: the woman called in some neighbors to hear me sing hymns. She was totally blind.

The poor are most hospitable, and will often offer you tea or milk—especially foreigners. Will I ever forget my *three* cups of Russian tea, taken to comply with the native custom? I explained *our* custom, in the hope of delivering the next visitor. The delicate compliment of trying to speak a foreign language is much appreciated; also, the kissing of the children on both cheeks. Promiscuous kissing, however, avoid. A lady lost her sight by lack of prudence in this respect.

The lives of the poor teach them practical common sense. Often, a lack of this means starvation. If you know, then, how to care for a baby, and to help physically slight ailments, you will command respect. Because I could help her rheumatism, one woman asked me to read and pray with her and her daughter. Her idea of Christians had been people who "hindered her work to talk pious and never did nothing themselves."

Perhaps you would like to "do something" when you call—help "clean up," etc. But do you let your friends help you preserve, and sew, *always?* Are they not very *few* that *you* feel enough "at home" with, to take thus into the home secrets? You are glad for the rest given by "a call," and so are the poor.

Try, too, to be restful in your dress. Wear black to a home from which God has just taken the baby. It is not catering to a morbid feeling. We all know how colors grate right after a loss. At other times dress inexpensively, but prettily. "That pale green gingham makes me feel cool," said one in a heated tenement. "God has given the flowers variety of color and form, and He means His children to be human flowers." The severe plainness of your dress may make you as conspicuous as its extravagance.

Our object is to hold up Christ—*not* self. The people are hungry for Him. Let Him feed *you* that you may point to Him as the Living Bread. This figure means so much to one who has been hungry, but do not stop at the spiritual help. According to St. James that would be a mere mockery. Perhaps I should say, give the material help first. It will pave the way for the spiritual. There need be no *forcing here.* How natural were Christ's talks about Himself. He is our example.

In one home the mother greeted me with: "I wanted to see you about Baptism, for I haven't any church. My little boy told me about the Bible stories you tell."

The Lord had truly sent me here, for I had only lately heard a sermon on Baptism. Again, one was just in much distress, and another's child was very ill, when I called. Ah, if we ask Him, God will always send us just *where* and *when* needed!

As we win confidence many a secret is told, which will explain a child's attitude in school.

In my class were two boys—stupid, uncleanly, cowed, and yet defiant. They were young Ishmaels, always expecting to be hurt in some way. Starting to lay my hand gently on one's arm, to claim his attention, I was asked if I was going to hit him. After several calls an Easter lily unsealed the mother's lips. The husband drank hard. The boys' *one* ambition was to be *not* like their father! Oh, the pity of it all! A grimy handkerchief full of grass was carried home from the Sunday School picnic. These boys gradually brought friends to class—Jews and Romanists, who would not be enrolled, but who came several times. The family is now comfortable and the father working steadily.

Another boy was sullen and mischievous. By a mistake, in transferring him from one day school to another, he was losing two years' work. This rectified—so that he only lost a half year, which he has since made up—he became ambitious and fairly good. This family, though very poor, contributed regularly to the church through the envelope system, and sent outgrown garments for the poor sales.

Visiting does much; but I think the mothers also enjoy an occasional call on you, and chat with your servants. These will soon take much interest in the poor families. Let the parents feel free to come to you for advice, or a more private talk, than perhaps they could have in a *small* tenement with a *big* family. Let them know that you are always glad to be sent for in any sickness or trouble. Of course, take proper precautions. It was this very feeling of kinship with us which made our Lord so ready to bear our griefs, and suffer our temptations, and so become Our Preciousness—the One Altogether Lovely. Remember we are all members of His Body, and *also* members one of another. "Bear ye one another's burdens and *so* fulfil the law of Christ."

The Family Fireside

THE DISREGARDED NINTH.

By Elizabeth Frye Page.

THE sunlight, streaming through gorgeous stained-glass windows, fell on white-robed priest and kneeling people. A cultured, sonorous voice was saying:

"Thou shalt not bear false witness against thy neighbor."

Then the deep-toned organ pealed forth, and the kneeling congregation, led by the surpliced choir, chanted:

"Lord, have mercy upon us, and incline our hearts to keep this law."

The service proceeded. The sacrament of the Lord's Supper was administered to hundreds, who silently and solemnly moved to and from the altar. The *Gloria in Excelsis* rang out in simple majesty, then the *Nunc Dimittis,* and the benediction, and the great congregation dispersed.

Outside, two handsomely gowned women joined each other and started on their homeward walk. In the eyes of one there shone a deep peace, and her heart was full of love and good will towards all mankind. The service she had just been through had made a deep impression, and she felt strengthened and exalted by it. They walked along in silence a few moments, and then the other woman said: "What a poor delivery that visiting clergyman had! I was so disappointed when I found he was to preach."

Thus rudely awakened from her peaceful meditations, Mrs. Goodheart replied: "But, my dear, he was so earnest, and the subject matter of his discourse was practical and helpful."

Just then, they turned a corner of the street and met a lovely girl whom they both knew, and who gave them a sweet, cordial greeting, which Mrs. Goodheart returned with equal warmth; but Mrs. Pomposity only drew herself up haughtily and gave the girl a cold, insolent stare, at the same time saying audibly: "You don't speak to that creature, do you?"

"Why certainly I speak to Violet Montgomery. She is one of the loveliest girls I know," replied Mrs. Goodheart warmly.

"Then, surely you haven't heard," said the other in a knowing tone, and proceeded to retail as vile a piece of scandalous gossip as an evil mind could conjure up.

Mrs. Goodheart was indignant and took up the cudgels at once in behalf of the absent, maligned girl, saying: "It can't be true. I've known that girl intimately for years and a purer, more refined, and dignified character I never encountered."

"Oh, yes. I know her refinement and dignity, but that is just the kind to watch. You know the old saying, 'Still water runs deep and the devil's at the bottom,'" continued Mrs. Pomposity.

"I am grieved sincerely over this rumor," said Mrs. Goodheart, "for I am sure the poor child is innocent and knows nothing of it. There is no punishment here or hereafter severe enough for the wretch who started it."

"Well, you can champion her cause if you want to, but for my part, I'm convinced that where there is so much smoke there must be some fire, and I shall have nothing to do with her," said the other, and added righteously, "I think we can't be too par-

ticular in such matters. The girl has at least been indiscreet, and I'd cut my own grandmother, if she were indiscreet."

Mrs. Goodheart, having arrived at her own gate, was glad to say good-bye to her companion, who called to her as she was leaving: "For mercy's sake don't tell any one I told you that story. I never repeat such things, and wouldn't have told you if I hadn't thought it was for your own good."

Violet was puzzled over the treatment accorded her by Mrs. Pomposity and wondered about it all the way home. She told her mother about it and said: "What do you suppose was the matter with her? I never have said or done anything to offend her, and the last time we met she was so gracious."

"Perhaps she didn't see you, dear," said Mrs. Montgomery, "at any rate I wouldn't worry over it, for she is a peculiar woman and even her best friends hardly understand her."

So the subject was dismissed, and Violet soon forgot the occurrence.

About two weeks later, Mrs. Goodheart sat in her sewing-room one morning when Violet called. She went down-stairs at once and greeted her visitor with a cheerful smile and a loving kiss; but she saw instantly that something was wrong. Violet was pale and nervous and worried. "Oh, dear Mrs. Goodheart," she said, "there is a story of some kind afloat about me. I don't know what it is. I only know that several people have stopped speaking to me, and the other day on the car, I sat back of two girls who were talking about me. I didn't know either of them, but they seemed to know all about me. One of them said: 'Everybody in town is talking about it and half of her old friends have cut her dead. It is perfectly terrible.' And the other one replied: 'I don't suppose there's any doubt about it, but I was awfully surprised and couldn't believe it at first, for I've waited on her so often in the store, and she seemed to be such a perfect lady. But they tell me these society women are awfully fast.'

"Now, Mrs. Goodheart, what is it? If even the shop girls know it, surely you must have heard it. For the love of pity, tell me, for I am miserable over these insinuations."

"My dear," said the older woman, "don't you know that you have the love and confidence of the best people in this town? Spiteful remarks of a few jealous individuals can't injure you."

"You are evading the question," said Violet, "I can see in your face that you know what it is. Tell me, I pray you. It is a mistaken kindness not to do so. How can one combat an evil without knowing what it is? Please tell me. I want to know the very worst. This uncertainty will kill me."

So, after much pleading, Mrs. Goodheart told her, as kindly as possible, what was being said of her, at the same time assuring her of her continued love and trust. The stricken girl sat there in dumb agony. She did not weep, the hurt was too deep for tears, but her silent misery was pitiful to behold and Mrs. Goodheart's eyes were brimming over and her heart ached.

"It is a lie, a cruel, terrible lie," at last said the girl, "and to think that any one should have dealt me such a cowardly blow in the dark! Who could have been so wicked, so heartless? How could they believe such things of me? What shall I do? My family does not know. It would kill my mother. You know how they all love me. Oh, if I could only die!"

"Courage, dear, don't talk of dying. Others have suffered from the blight of slander before and have lived it down. Be a brave little girl! I will stand by you, and so will others, I know. Rise up in the strength of your own innocence and surmount this thing. You are young, it will blow over and be forgotten in less time than you think. Rouse yourself and live your sweet life out bravely. I will do anything I can to help. Suppose I give you a party or take you away with me on a trip somewhere. Just tell me what you would prefer me to do, and I'll do it. I will not sit by and see your young life ruined."

"You are so good," said Violet in dull, spiritless tones, "but I don't want any party and I don't want to go away. I shall go home and stay there and never show my face to the world again. I must be going. Good-bye. You have been so kind; I shall never forget it."

Mrs. Goodheart kissed the pale face, and her heart ached over the girl's miserable, changed looks. "Wait, dear, and let me have the carriage brought around. You are in no condition to walk home or go on the car."

"Thank you, I will walk. I could not bear to sit still any longer," and she was gone.

That afternoon a bulletin appeared in front of the newspaper offices that created a great sensation. It read:

"MISS VIOLET MONTGOMERY ACCIDENTALLY SHOT.

"A fatal accident happened this afternoon at the residence of Judge Montgomery. He had left his pistol lying on the dresser in his bed-room, and his beautiful daughter, Miss Violet, picked it up to put it in a place of safety out of the reach of her small brother. In moving it, she dropped it and it exploded, the ball entering her heart and killing her instantly. Much sympathy is felt for the bereaved family."

One of the first persons to hear of the accident was Mrs. Pomposity, and, like an evil bird, she went flying over to her neighbor, Mrs. Goodheart, with the news. She entered excitedly and panted: "Have you heard the latest? Violet Montgomery has committed suicide. They are trying to make people believe it was an accident, that she dropped the weapon and it exploded, but no one credits the story. Now, I guess you'll believe what I told you about her. She killed herself because she couldn't face the consequences of her error. What do you think about it?"

"I think it a most deplorable event," said the friend of the dead girl, "and, if you'll excuse me, I'll go get on my things and go to her poor mother."

As the door closed upon her visitor, Mrs. Goodheart burst into tears and said: "Poor, martyred child! She has been murdered by slanderous tongues."

The Sunday after Violet was buried, the rector of the parish preached a sermon, using the Ninth Commandment as a text, and those who heard it said that he looked like an avenging deity and spoke like one inspired. He told the story of the Roman Catholic maiden who went to confession and told the priest, among other things, that she had repeated a scandal she had heard. He gave her no prayers to say, no usual penance to perform, but told her to go home across the fields, instead of by the road, and as she went, to pluck the down from twenty thistles, and blow it as far as she could, and then to return to him on the morrow. She did so, thinking it a very funny and a very easy penance indeed. The next day she returned to the good old priest at the appointed time, and said: "Father, I did as you bade me about the thistle-down, now what is your wish?"

"Very good, my child," he answered, "now go over the same walk and gather the down all up again."

The girl's eyes opened wide, and she said: "But, father, that is impossible. I could not find it."

"So it is impossible for you to undo the mischief you did by repeating that slanderous story. You cannot gather up nor stop the flight of such things. Let this be a lesson to you," said the good old priest.

And in his sermon the rector further said: "Persons who would rather die than steal a penny's worth of chewing gum, will, without a thought of ill-doing rob a sister or a brother of the 'immediate jewel of their souls.' They turn sick at the mention of a murder, and slay reputations with a smile. They blush over the mere thought of the Seventh Commandment, and yet freely prostitute their ears, brains, and tongues by listening to, meditating on, and repeating slanderous things concerning their neighbors and fellow citizens. Verily I say unto you, I would rather trust the keys of my strong box to a professional crook, or invite a murderer to sleep in my guest chamber, or give a known libertine the entrée to my home than to take into close companionship and association a scandal-monger and blaster of reputations. You can lock up from a thief and defend yourself against a personal assault, but there is no safety, no protection wherever these vultures nest. There is no escaping their clutch, even at God's altar. They are no respecters of persons, neither is any time nor occasion sacred from their attacks. There are some lying in unmarked graves whose monuments would be mountain high if every scandal they have helped to circulate could be petrified and piled above their resting places. There are others walking about among us whose victims are more numerous than those of the deadliest epidemic. But I say unto them that 'with what measure they mete, it shall be measured unto them,' and upon them or those near to them a dire vengeance will be visited."

Poor, crushed, sweet Violet Montgomery! The worst of this sad story of her martyred innocence is that it is true, and it was told me as I stood by her grave in a beautiful cemetery not a thousand miles from here.

MEAT begins to cook at a temperature about fifty degrees lower than water boils. As all the juices should be retained in the meat, apply intense heat at the outset to every part of the outer surface by plunging it in water almost boiling and kept boiling for twenty minutes. This coagulates the juice at the ends of the fibres, and the solidified juice acts like a stopper. It prevents the escape of the juices. After that the meat should simmer.

KINDNESS AND KINDLINESS.

TRUE it is that actions speak louder than words, but to make these actions speak more distinctly still, they should be performed in a pleasant manner. Those who, in obedience to the great Second Commandment, try to tell their neighbors in the language of action that they love them as themselves, do not, perhaps, always realize that there is a wrong as well as a right way of performing kind deeds.

"My friend, you may be an impostor—very probably you are—nevertheless here is money for you."

A good Christian man was heard to make a speech of this kind to a wretched-looking woman who was soliciting alms. The gift of silver which accompanied it made her open her eyes. It was a kind deed unkindly done. Much more real charity was there in Charles Lamb's response, as he handed one of his few shillings to a beggar who stopped him in the rain to inform him that she had seen better days:

"So have I, madam, so have I; it is abominable weather."

It has been impressed upon us all ever since we can remember that, if there is one place above all others where men and women all stand on the plane of equality, it is in the Church of God; yet it is to be feared that many who really give as God has prospered them for the relief of those of whom they speak as "our Church poor," conduct themselves in any chance intercourse with these latter very much as if they considered them as being made of quite different clay from themselves.

As for instance: A so-called charitable woman, being accosted in a baker's shop with a tale of woe, accompanied by a demand for pennies wherewith to buy bread for a starving family, promptly instructed the shopwoman to hand a ten-cent loaf to the needy individual. The deed was kind enough, but the expression of grim amusement with which she watched the disappointed countenance of the beggar had no kindliness in it.

Very possibly the latter, if money had been given her, would have spent it in beer; but, judging by her general appearance, it was extremely probable that her children really needed bread; and if the giver of the loaf had made her gift with a pleasant look instead of one of scorn, and had asked some friendly questions about those little ragged wretches in some rear tenement house, she would unquestionably have given evidence of a better claim to be regarded as a lady, the primitive meaning of which title we know was *loaf-giver*.

Kindness which expresses itself in giving is only one-half of real charity, the kindly manner being the other half. Some author tells us that an important part of the work of the secretary of a public man is to take the sting out of "no"; to take the frost out of charity is a great part of the duty of all those who are slowly learning that "it is more blessed to give than to receive."

"An assumption of superiority is the most offensive form of ill-breeding." This assertion, made by one of the worldliest men alive, is as true as though it had been the utterance of a saint. It is a mistake to suppose that those who need help do not resent the impertinence of patronage; those who work among the poor, if they are not as blind as moles and deaf as adders, learn in time that the questions and comments which would cause them to be shown the door in rich men's houses are equally unacceptable in the slums.

If the district visitor has not *tact* in conversation, he or she is but sounding brass, albeit the victims may not speak their minds regarding such metal with the candor of their richer neighbors. "The Lord loveth a cheerful giver"; and this can hardly include one who is careful to throw favors to a fellow creature only as though he were throwing bones to a dog.

C. M.

A CENTURY APART.

By Roland Ringwalt.

TWO American Presidents can be called authors. Many have written good messages, and several have been forcible speakers; but as a rule, their writing and speaking dealt with matters political. Thomas Jefferson and Theodore Roosevelt rank among the best prose writers the continent has produced, and their range extends far beyond the confines of legislative and executive detail.

When "Notes on Virginia" appeared, the most spread-eagle Americans were surprised that our fauna and flora, our resources, our Indians, our country and people could be so interesting. There were many Americans who could fight the savages and hew down big trees, but few who understood the scientific spirit of the eighteenth century, and could tell the learned men of the Old World just what they desired to know. If Jefferson had done as he once threatened to do—left politics for books and natural history—he would have been one of the leading investigators of his time. As it was, he wrote a book which every Frenchman of Buffon's set, and every Englishman of the Erasmus Darwin faction, recognized as a striking presentment of the unknown world across the Atlantic. It is petty criticism to say that Jefferson's natural history was sometimes inaccurate. The fact is that law and politics, jealous mistresses both, could not prevent Jefferson from observing phenomena, making experiments, and conversing with every scientific man he chanced to meet. If we knew the whole story of Monticello it would be more interesting than that of Abbotsford. Many a scholar visited Jefferson's home, not because he cared for political gossip or the new Virginia Code, but because there he could find a man to whom nothing in botany, chemistry, zoology, astronomy, or geography was unwelcome. The author of "Notes on Virginia" charmed people who cared nothing for the Declaration of Independence.

After Jefferson came a long roll of men, some of whom sent forth able State papers, but none of whom were authors. John Quincy Adams might have been one had he thrown his full weight into that scale. Lincoln wrote noble sentences and paragraphs, but it is doubtful whether he would have undertaken the continuous labor necessary to produce a genuine book. At last, a hundred years after Jefferson's inauguration, came one of the men who are born to write, who achieve writing and who have writing thrust upon them. Theodore Roosevelt saw life as it is viewed by a studious college boy, as it appears in fashionable society, as it shows itself to a young invalid, as it moves before the glance of a convalescent. New York, Albany, Washington, and the West Indies, are schoolrooms wherein a bright pupil learns many a lesson, and what Roosevelt learned found its way into print. It is not surprising that he wrote a narrative of his own "Rough Riders," and a description of the Western cattle-rangers. But it took a genuine literary man to work up such a book as "The Naval War of 1812," and it required exceptional talent to write the lives of such dissimilar characters as Gouverneur Morris and Thomas H. Benton. Roosevelt's message of last year suggested many thoughts of his former literary work. The portions of the message dealing with the lands of the far West had a brightness wholly distinct from the perfunctory tone of the man who simply feels that his position obliges him to say something. It was the work of one who had slept on the plains, and who knew the western breezes.

Every day students look up presidential messages and proclamations, because these old documents bear on current issues. But of all our Presidents there have been only two who may fairly be called literary men, and these two are a century apart.

A VALUABLE RECIPE.

By Sarah H. Henton.

To any housekeeper who feels the necessity of economizing, I know of no recipe more useful or worth more to a housewife. It is this:

Gather up all the broken scraps and pieces of toilet soap around the house and keep a tin can especially for the purpose of dropping them into it. When full dissolve three ounces of powdered borax in two quarts of warm soft water, and pour over the scraps of soap. Stir it all up well together. When cold it will form a jelly. A tablespoonful of this will make a strong lather in a gallon of water, and is excellent for cleaning house, to wash windows, matting and oil-cloth; in fact any and everything. It does not chap the hands at all.

We all know that borax is healthful and disinfects and purifies. Hence, for spring house-cleaning it is invaluable to a housekeeper.

If you do not care to economize so closely you can make the same soap by getting two or three bars of good white soap and shaving it fine, and putting in the same quantity of borax-water. When cold it forms a jelly, and you can utilize it just as you can the scraps. I have never used a soap so delightful to wash china and silver with as this.

Housework is healthy, and many physicians recommend it to women who need exercise. Walking is not enough; it exercises only the legs, while dusting and sweeping bring an entirely different set of muscles into play. It will be found, too, that many girls will take more interest in their homes if encouraged to assist in the care of them.

Church Kalendar.

June 1—First Sunday after Trinity.
" 6—Friday. Fast.
" 8—Second Sunday after Trinity.
" 11—Wednesday. St. Barnabas, Apostle.
" 13—Friday. Fast.
" 15—Third Sunday after Trinity.
" 20—Friday. Fast.
" 22—Fourth Sunday after Trinity.
" 24—Tuesday. Nativity St. John, Baptist.
" 27—Friday. Fast.
" 29—St. Peter, Apostle. Fifth Sunday after Trinity.

Personal Mention.

THE address of the Rev. W. E. ALLEN is changed from Pittsburgh to Carnegie, Pa.

THE address of the Rev. MANNING B. BENNETT is changed from Boonville to 100 Howard Ave., Utica, N. Y., where he is assistant at Calvary Church.

THE Rev. Dr. CAREY, rector of Bethesda Church, Saratoga, N. Y., sailed for London on June 6th, to be gone several weeks.

THE Rev. J. R. CARTER, rector of Grace Church, Galveston, Texas, having some months ago resigned his parish, to accept a call to Austin, preached his last sermon in Galveston on June 1st.

THE Rev. J. L. P. CLARKE has resigned charge of his parish at Findlay, Ohio.

THE address of the Rev. F. WARD DENYS is, until the end of September, Eaglesmere, Pa.

THE Rt. Rev. WILLIAM C. DOANE, D.D., LL.D., Bishop of Albany, has sufficiently recovered to go to North East Harbor, Maine, which will be his address during the summer.

THE adress of the Rev. J. WOODS ELLIOTT is changed from Waverly, Baltimore, to 2008 F. St., Washington, D. C. He is assistant at St. Andrew's in that city.

THE Rev. F. O. GRANNISS, President of the Standing Committee of the Diocese of Indiana, may be addressed at Madison, Wis., until Sept. 1st, and afterward at Grace Cathedral, Indianapolis.

THE Rev. GEO. W. HURLBUT has become assistant to the Rev. Dr. Chas. H. Smith, with special assignment to St. Matthew's Church, Buffalo. Address, 1261 Seneca St.

THE Rev. THEODORE DWIGHT MARTIN, JR., has resigned the rectorate of Grace Church, Stafford Springs, Conn., and will become rector of the Church of the Ascension, Auburn R. I.

BISHOP MCLAREN'S postoffice address is Clergy House, 18 S. Peoria St., Chicago.

THE summer address of the Rev. EDWIN A. PENICK is Oceanside, California.

THE adress of the Rev. C. THACHER PFEIFFER will be until further notice 3300 N. 16th St., Philadelphia, Pa.

THE Rev. B. E. REED, formerly rector of Mt. Calvary Church, St. Louis, has accepted a call to Grace Church, St. Louis, on the retirement of the Rev. Dr. Ingraham as rector emeritus, July 1.

THE address of the Rev. F. A. SAYLOR is Oshkosh, Wis., where he will be assistant to Bishop Weller at Grace Church, South Oshkosh.

THE Rev. DR. C. ELLIS STEVENS of Christ Church, Philadelphia, was the preacher at the 203d anniversary of Trinity (Old Swedes') Church, Wilmington, Del.

THE address of the Rev. JAMES S. STONE will until Sept. 1st be, care of American Express Co., 3 Waterloo Place, Pall Mall, London England.

THE Rev. WILSON TANNER has been appointed minister in charge at St. Mark's Church, Jamesville, N. Y., also missionary at Lafayette, and will assist his father, the Rev. Edwin Tanner, in Calvary parish, Homer, N. Y. Address Box 726, Homer, N. Y.

UNTIL Oct. 1st, the address of the Rev. S. DELANCEY TOWNSEND, D.D., will be care of Brown, Shipley & Co., 123 Pall Mall, London, England.

THE consecration of the Rev. JAMES H. VAN BUREN, S.T.D., as Missionary Bishop of Porto Rico, is appointed to take place in St. Stephen's Church, Lynn, Mass., at 10:30 A. M., on St. John the Baptist's Day.

THE address of the Rev. I. VAN WINKLE is 125 Boulevard Montparnasse, Paris, France.

THE address of the Rev. MILLIDGE WALKER is Groton, Conn.

ARCHDEACON WATKINS, for the past six years Archdeacon of Western Kansas, has accepted work in West Missouri and will make his headquarters at Springfield as Archdeacon of Southern Missouri. Address accordingly.

THE address of the Rev. Dr. WILLIAM C. WINSLOW of Boston will be, during the summer and early autumn, Barnstable, Mass.

THE Rev. W. H. XANDERS, having been transferred by the Bishop from Red Cloud, Neb., to St. John's Church, Broken Bow, Neb., should be addressed at the latter place.

ORDINATIONS.

DEACONS.

ALABAMA.—At St. John's Church, New Decatur, Ala., June 1st, 1902, Mr. REUBEN RIVERS HARRIS was ordained to the Diaconate by the Bishop of Alabama. The candidate was presented by the Rev. Erastus W. Spalding, D.D., and the sermon was preached by the Rev. J. J. D. Hall of Ensley, Ala. The Rev. Geo. H. Clare, Ph.D., of St. Paul's Church, Decatur, and the Rev. Horace Weeks Jones, the rector, were present and assisted in the service.

CONNECTICUT.—At the chapel of the Berkeley Divinity School, Middletown, June 4th, by the Bishop of the Diocese: HENRY BUCKLAND OLMSTED, GILBERT EDWARD PEMBER, and DANIEL HUGH VERDER. The epistle was read by the Rev. J. H. Van Buren, Bishop-elect of Porto Rico, and the Gospel by the Rev. H. B. Olmsted. The Holy Communion was celebrated by Bishop Brewster, assisted by several priests. The Rev. Dr. Vibbert was preacher. The new clergymen have been appointed as follows: The Rev. Joseph Russell Peckham, who had been previously ordained, as curate of St. Andrew's Church, Meriden; the Rev. Mr. Olmsted, curate of the Church of the Holy Apostles, New York City; the Rev. Mr. Verder, curate of St. Paul's Church, Wallingford. The Rev. Mr. Pember will for the present assist at the Church of the Holy Trinity, Middletown.

DULUTH.—On Friday, May 16th, in St. Paul's, Duluth, Bishop Morrison ordained deacon Mr. LEWIS RIETZ. The candidate was presented by the Rev. A. W. Ryan, LL.D., D.C.L., and the ordination sermon was preached by the Rev. Palin Saxby, rector of St. Alban's Church, West Superior, Diocese of Milwaukee. The other clergy present, and assisting in the service were the Rev. E. C. Johnson, the Rev. Louis I. Belden, the Rev. K. S. Tottermann of the District of Duluth, and the Rev. J. E. Alfregren of the Diocese of Minnesota. Mr. Rietz will act as assistant to the Rev. K. S. Tottermann in the Swedish work.

GEORGIA.—On Trinity Sunday, in St. Athanasius' Church, Brunswick, Ga., ALBERT E. DAY (colored) was ordered deacon, Bishop Nelson officiating, assisted by the Ven. Harry Cassil, Archdeacon of Savannah. The Rev. J. J. P. Perry presented the candidate. The sermon was preached by the Bishop. The Rev. Mr. Day has been appointed in charge of St. Paul's, Atlanta, Ga.

WASHINGTON.—On Trinity Sunday, the Bishop of Washington, in St. Mark's Pro-Cathedral, ordained to the diaconate Messrs. JOHN DYSART, FREDERICK BOHANNAN, and ANGUS M. PORTER. The two latter are graduates of the General Theological Seminary. The Rev. Mr. Dysart is temporarily assisting at the Chapel of the Good Shepherd.

DEACONS AND PRIESTS.

ALBANY.—By the Bishop of Western Massachusetts, acting for the Bishop of Albany, at Trinity Church, Granville, June 3d, Mr. WM. HENRY PAINE HATCH as deacon, presented by Archdeacon Carey, and the Rev. HENRY CLARK PLUM, presented by the Rev. P. McD. Bleecker of Schenectady, as priest. The Archdeacon and the Rev. Messrs. Marvin, Moran, Bleecker, and Kingham united in the laying-on-of-hands. The preacher was the Rev. Dr. Edgar A. Enos.

PRIESTS.

CENTRAL PENNSYLVANIA.—At St. Stephen's Church, Harrisburg, Pa., on Friday, May 30th, by the Rt. Rev. Dr. Coleman, Bishop of Delaware, the Rev. HERBERT SEYMOUR HASTINGS, B.A., was ordained priest, the Rev. W. H. Van Allen being the preacher, Archdeacon Baker saying the Litany, the Rev. A. McMillan reading the Epistle, and Archdeacon Radcliffe the Gospel. Mr. Hastings will remain as curate to the Rev. E. F. Smith, rector of St. Stephen's, Harrisburg.

At the Church of the Annunciation, Philadelphia, Tuesday, June 3d, by the Bishop of Delaware, acting for the Bishop of Central Pennsylvania, the Rev. C. THACHER PFEIFFER was advanced to the Priesthood. The candidate, vested in amice, alb, girdle, etc., followed the choir, and the Bishop was vested in a magnificent white cope. The sermon was preached by the Rev. G. Woolsey Hodge, who had presented Mr. Pfeiffer for Confirmation nine years earlier. The candidate was presented by the Rev. D. I. Odell, rector of the parish. The Music was Mozart's Seventh Mass. Mr. Pfeiffer has resigned his position as curate at St. Mark's Church, Mauch Chunk, and will take up missionary work in Central Pennsylvania.

IOWA.—On Sunday, May 25th, at the Cathedral, Davenport, the Rt. Rev. Dr. Morrison advanced to the sacred order of priests, the Rev. NEWELL FRENCH DOUGLAS, now serving at Trinity, Mapleton, and the Rev. THOS. W. C. CHEESMAN, in charge of St. Paul's, Creston. The candidates were presented by the Rev. N. S. Stephens and the Rev. Samuel Mills, and the sermon was preached by the Rev. Chas. L. Biggs.

SOUTHERN VIRGINIA.—At Christ Church, Norfolk, on May 29th, by the Bishop of the Diocese: the Rev. RANDOLPH R. CLAIBORNE, Rev. JACOB MORTON WHITE, Rev. EDWARD P. MINOR, Rev. DUDLEY BOOGHER, and Rev. WILLIAM AMBROSE BROWN.

DEGREES CONFERRED.

BERKELEY DIV. SCHOOL.—D.D. upon the Rt. Rev. WM. H. MORELAND, Bishop of Sacramento, and the Rev. JAMES H. VAN BUREN, Bishop-elect of Porto Rico.

DIED.

ANTRIM.—In the communion of the Catholic Church, the Rev. J. A. ANTRIM, rector of Covington, La., on Monday, May 12th, 1902. The Bishop of Louisiana, in company with the Rev. J. W. Moon, New Orleans, officiated at his burial, May 13th.

OFFICIAL.

TRINITY COLLEGE, HARTFORD.

Examinations for admission to the Freshman Class will be held in Minneapolis, at the office of C. E. Purdy, Esq., Guaranty Loan Building, Thursday, Friday, and Saturday, June 26th, 27th, and 28th. GEO. WILLIAMSON SMITH,
President.

WANTED.

POSITIONS OFFERED.

MATRON.—An *experienced* matron in a Home for the care of young children in Central New York. Must be a member of Episcopal Church. Good references required. Address W., 308 Genesee St., Utica, N. Y.

MATRON, for the Milwaukee (Protestant) Orphan Asylum. Apply in person or by letter to Mrs. J. W. MEACHAM, 567 Cass St., Milwaukee, Wis.

INSTRUCTOR.—By a Church School (Military) an instructor for gymnasium classes, and to direct field sports. Schooling included as part pay, or salary given. Address K. S., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

A PRIEST of experience desires permanent parochial work at living salary. Excellent reader and sermonizer, and successful worker. Highest testimonials. Address, ANGLICAN, care THE LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

WANTED.—Help financially by a Churchman. Can give best of references and good security. Address W. L., care THE LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

SUMMER RESORTS.

OUTING FOR THREE BOYS.—Taken charge of, tutored if necessary. Summer to be spent among the pines of Wisconsin. Address Capt. J. A. Smale, Delafield, Wis.

HARTWELL'S FARM, Lake Genesee. Terms. Enquire F. P. Hartwell, Oconomowoc, Wis.

MISCELLANEOUS.

AN INSTRUCTOR in a Church School can receive into the school for the summer, pupils desiring to prepare for College or to make up deficient work. Latin, Greek, French, English, Mathematics taught. Address A 2, The Living Church, Milwaukee.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $12, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $46.00. St. Raphael's Guild, 54 West 47th St., New York City.

COMMUNION WAFERS AND SHEETS. Send for samples, Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

***The Spirit of Missions* tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.**

Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BOOKS RECEIVED.

LITTLE, BROWN & CO. Boston.

In the Eagle's Talon. A Romance of the Louisiana Purchase. By Sheppard Stevens, Author of *I Am the King, The Sword of Justice*, etc. Illustrated by A. Russell. Price, $1.50.

A Girl of Virginia. By Lucy M. Thurston, Author of *Mistress Brent.* Illustrated by Ch. Grunwald. Price, $1.50.

FLEMING H. REVELL CO. Chicago.

The Blind Spot. And other Sermons. By Rev. W. L. Watkinson. Price, $1.00 net.

LONGMANS, GREEN & CO. New York.

The Path to Rome. By H. Belloc, Author of *Danton, Robespeirre, Paris*, etc. Price, $2.00 net.

E. P. DUTTON & CO. New York.

The Story of Westminster Abbey. Being some account of that Ancient Foundation, its Builders and those who sleep therein. By Violet Brooke-Hunt, Author of *Prisoners in the Tower of London, Lord Roberts*, etc. Price, $2.00.

The Life of John William Walshe, F.S.A. Edited, with an introduction, by Montgomery Carmichael, Author of *In Tuscany*, etc. Price, $2.00 net.

J. B. LIPPINCOTT & CO Philadelphia.

The Temple Bible:—*Corinthians, Galations*, and *Thessalonians.* Edited by Vernon Bartlet, M.A. Price, 60 cts. net.

The Temple Bible:—*Numbers.* Edited by G. Buchanan Gray, M.A. Price, 60 cts. net.

LOTHROP PUBLISHING CO, Boston.

The Spenders. A Tale of the Third Generation. By Harry Leon Wilson. Illustrated by O'Neill Latham. Price, $1.50.

Judith's Garden. By Mary E. Stone Bassett, Author of *A Riddle of Luck*, etc. Illustrations by George Wright. Price, $1.50.

PAMPHLETS.

The Fifty-seventh Annual Report of the Ohio Widows' and Orphans' Society.

The Church at Work

ALABAMA.

R. W. Barnwell, D.D., Bishop.

Episcopal Residence.

It having been decided that Birmingham shall be the see city of the Diocese, it is aptly suggested by the Birmingham *Ledger* that "Birmingham ought to present the Episcopal Diocese of Alabama a lot on which to erect the residence for the Bishop. The people of this city, without regard to creed, are alike interested in all that tends to build up the city. Every handsome home erected here adds to the value of every piece of real estate. The episcopal palace for the Bishop ought to be a handsome one, on a large lot, and should be one of the show places of the city. If we give the lot we can have the residence handsomer than if we left all to be borne by the Episcopal Church."

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Guild House at the Cathedral—Troy Archdeaconry—St. Agnes' School—Death of Rev. R. J. Adler.

The magnificent new memorial guild house of All Saints' Cathedral, Albany, was opened and blessed, with a special service on the evening of May 24th. The Very Rev. the Dean made the principal address, accepting the gift, and used the service of benediction. The other speakers were the Rev. Dr. Battershall and Mr. Marcus T. Hun. The Dean read a letter from the Bishop, regretting his absence, owing to his illness. The Dean is now occupying the elegantly appointed deanery. The contracts for finishing the choir of the Cathedral have been let, and the work is to go on at once.

On the afternoon of Trinity Sunday the Rev. John Rathbone Oliver was the preacher at the memorial service at St. Peter's, Albany (Rev. W. W. Battershall, D.D., rector), annually held by the Tenth Battalion of the N. Y. State N. G., of which Mr. Oliver is chaplain.

The spring meeting of the Troy Archdeaconry was held in Trinity Church, Granville (Rev. H. C. Plum, rector), on Monday and Tuesday, June 2nd and 3d. On Monday evening the usual missionary meeting was held, the Ven. Dr. Carey, Archdeacon, presiding and making the opening address. The missionary sermon was preached by the Rev. H. R. Freeman, rector of St. John's Church, Troy.

On Tuesday at 7 the Archdeacon celebrated Holy Communion, and at 10:30 was the ordination elsewhere noted. After luncheon there was a business meeting. Among other resolutions passed was one of loving sympathy with the Bishop in his illness, with prayers for his speedy recovery.

Bishop Vinton who was present, officiating at the ordination, made many friends in this part of the Diocese by his courteous and kindly ways. He found a number of old-time friends among the clergy.. In this same church, on Trinity Sunday, the local G. A. R. held their annual memorial service, the rector preaching the sermon, which was appreciated by all.

During commencement week at St. Agnes' School, Albany, being the first week in June, there were the usual pleasant exercises connected with the various phases of the closing. The absence of the Bishop, the first time in many years on such an occasion, was deeply regretted, his illness being such that it was not deemed wise for him to venture out. The long-familiar figure of Mother Helen, who died during the past school year, was also missed. The reading of the Bishop's address and the reading of diplomas devolved upon Dean Robbins. There were 11 graduates. One medal only was awarded, it having been resolved by the trustees that it would be more wholesome to dispense with the giving of so many gifts as has been customary in the past, and hereafter there would be only the school medal, which carries with it a scholarship for a year, the Albany scholarship, and the honor roll. One of the old-time medals had, however, been sent before the decision of the trustees had been made and was therefore conferred for the last time.

The Society of Graduates held its seventh triennial reunion on the afternoon of Wednesday, when the memories of past years were recalled and the interest in the school life was shown to be unabated. A cordial letter of greeting from the Bishop was read.

[Special Dispatch.]

New York, June 9.—The Rev. Richard J. Adler, rector of St. Mark's Church, Green Island, died at St. Luke's Hospital, New

York, on Sunday, June 8th, after an illness of three weeks. Mr. Adler was a graduate of Kenyon College, from which he received the degree of B.A. in 1867, and of the Philadelphia Divinity School. He was ordained by the late Bishop Stevens as deacon in 1873 and as priest in 1874. After spending his diaconate as assistant at Christ Church, Bay Ridge, Long Island, he entered upon the rectorship of the parish of Green Island, which he retained until his death. He was 60 years of age.

BOISE.

JAMES B. FUNSTEN, Miss. Bp.

The Convocation.

AT THE OPENING of the Convocation of the Missionary District on May 25th, the opening services of St. Michael's Cathedral also took place. The edifice is a magnificent building of sandstone, costing, with the ground on which it stands, about $20,000, and with the rectory adjoining valued at $5,000. The raising of funds dates from the year 1893, when the present rector, the Rev. Charles E. Deuel, began his administration; but the coming of the panic in that year so interfered with the work that little was done before 1896, when the building site was purchased. The fund accumulated thereafter, and ground was broken for the building on Sept. 7, 1899. There are many memorials and other furniture to be received, including a number of memorial windows, one being in memory of the Rev. St. Michael Fackler, who was the first missionary of the Church in Idaho, and who founded the parish in 1864. Another window will be given by the Daughters of the King, and another by the children of the Sunday School, while various individuals will give others.

At the opening service, which was preceded by an early celebration of the Holy Communion, the Bishop preached the Convocation sermon and acted as celebrant, while in the evening, when Confirmation was administered, the sermon was by the Rev. I. T. Osborn of Hailey. At the main service the choir was accompanied by an orchestra of eight pieces. The music was very elaborate, including a number of selections from Guonod's Mass of St. Cecilia.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Convocation at Sackett's Harbor.

THE SPRING Convocation of the First Missionary District was held in Christ Church, Sackett's Harbor, on May 27 and 28. There was a large attendance.

On the 27th, evening prayer was read, and a sermon preached by the Rev. M. J. Hoffman, rector of Clayton. The Dean then read reports from the clergy regarding the condition of their parishes, and the work which was being done, and made an earnest appeal for increased diligence on the part of the laity.

The following day, morning prayer and litany being said, a sermon was preached by the Rev. C. N. Tyndale, rector of Cape Vincent, and the Dean afterwards celebrated the Holy Communion. After an adjournment for luncheon at the rectory, the Woman's Auxiliary held their session, presided over by Mrs. Hinds, and at which the annual reports from the various branches were read and considered of a satisfactory and encouraging character. The Convention proper then held its business session. Dr. Reed gave some interesting details regarding the colored mission in Watertown. Mr. Shaw told of excellent work done in North Watertown.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Dr. Stone—S. S. Institute

THE REV. DR. STONE, rector of St. James' Church, left on Sunday night for Boston, from which port he sailed on Tuesday for Switzerland, and will be away until September.

THE THIRD meeting of the West Side and West Side Suburban Institute was held at the Church of the Epiphany on Thursday, June 5th, afternoon and evening. At the afternoon session Miss Jennie Hibbert read a paper on the Primary School, after which the Institute, clergy and all, organized themselves into a typical primary class under Miss Hibbert's instruction, a proceeding which was attended by some amusing features. After evening prayer was read, supper was served in the parish house. At the evening session the Rev. Chas. Scadding read a paper on the Relation of the Teacher to the School. The Rev. A. B. Whitcombe of Lawndale spoke to the paper of Mr. Scadding and a general discussion followed. A question box was then conducted by the Rev. John Henry Hopkins of the Epiphany. At the suggestion of the Rev. E. V. Shayler of Oak Park, the President of the Institute, it was decided to hold at some future time, a mass meeting of the children from the Sunday Schools represented in the Institute.

A COMMUNICANT of Grace Church, Oak Park, has presented a handsome silk chalice veil and burse.

IT SHOULD be noted that the "St. Luke's Society," whose sanitarium was burned last Monday, was not St. Luke's Hospital, a Church institution, and had no connection with it.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Berkeley Alumni—Mr. Bodley's Anniversary—Willimantic.

THE 46th ANNUAL meeting of the Alumni Association of the Berkeley Divinity School was held in St. Luke's Chapel, on Tuesday evening, June 2nd. The annual sermon was preached by the Rev. Melville K. Bailey, of the class of 1888. After the sermon Dean Binney presented certificates of graduation to the members of the class, Messrs. Joseph Russell Peckham, Henry Buckland Olmstead, Ph.D., Gilbert Edward Pember, Daniel Hugh Verder, B.A. The Bishop of the Diocese conferred the degree of B.D. upon Mr. Pember of the graduating class, and the Rev. Edward H. Young, of the class of 1900. The honorary degree of D.D. was conferred upon the Rev. James H. Van Buren, class of 1876, Bishop-elect of Porto Rico, also on the Rt. Rev. William H. Moreland, Bishop of Sacramento, class of 1884.

The necrology of the past year included the Rt. Rev. Dr. Abram Newkirk Littlejohn, first pupil in theology of the founders of this school, and professor from 1854 to 1867, and ten presbyters.

At the annual meeting, the following officers were elected: President, Bishop Brewster of Connecticut; Honorary Vice-Presidents, the Bishops of New Hampshire, Southern Ohio (Coadjutor), Ohio, Michigan, California, Georgia, Spokane, Michigan City, Sacramento, Kyoto, and the Bishop-elect of Porto Rico; Vice-Presidents, Rev. Drs. Samuel Hart and Edwin S Lines of New Haven; Secretary, Rev. Professor S. R. Colladay; Treasurer, Rev. George B. Gilbert of South Farms. The Rev. Dr. W. W. Webb, President of Nashotah, was elected to be preacher of the alumni sermon next year, and the Rev. F. D. Buckley of Waterbury, class of '87, as his substitute. The Rev. W. A. Beardsley of New Haven, class of '90, was elected Treasurer of the Alumni Library Fund.

A message of congratulation was sent to the Rev. H. M. Denslow, class of 1878, upon his election to a professorship in the General Seminary. A message was also sent to the Rev. John Townsend, who, owing to poor health, was absent for the first time in many years.

Dean Binney made a report on the condition of the school, and addresses were delivered by the Rev. Drs. Seymour of Litchfield and Vibbert of New York, and by Bishop Brewster.

An Alumni Association is projected, it is said, for Philadelphia, after the plan of an organization in New York.

Dean Binney held a reception in William's Library, in the afternoon, which was largely attended. The close of the year was marked by evening prayer, in St. Luke's chapel.

THE REV. HARRY I. BODLEY, rector of St. Mark's, New Britain, commemorated on Trinity Sunday, the 25th anniversary of his ordination. It took place in the Church of the Transfiguration, New York, by Bishop Horatio Potter. He has served at Canaan, Conn., North Adams, Mass., Topeka, Kansas, and now, for about three years, in his present cure.

ON TRINITY SUNDAY, in St. Paul's, Willimantic, a fine brass lectern was unveiled by the rector, the Rev. Henry Macbeth. It is in memory of the wife of the Hon. John L. Hunter, and bears this inscription: "To the Glory of God and in loving memory of Mary Lyon Hunter, May 5, 1858-October 3, 1900. The gift of her husband, John Lathrop Hunter, Trinity Sunday, 1902."

IN THE ISSUE of June 7th, there appears an error in regard to the action of the Litchfield Archdeaconry. As provided by Canon, the nomination, in the case of vacancy, is made *to* the Bishop for his ratification—not *by* the Bishop as stated.

THE JUNE MEETING of the Fairfield County Clerical Association, was held in St. Stephen's, Ridgefield (the Rev. Foster Ely, D.D., rector). The essay was by the Rev. Frederic H. Mathison, "The Heroic Virtues and the Ministry."

THE ANNUAL report of the Connecticut Retreat for the Insane, at Hartford, has just been issued. The rector of St. John's, the Rev. James W. Bradin, has been for the past thirteen years the chaplain.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Memorial Gifts—Wilmington—Missionary Meeting.

AN "IN MEMORIAM" gift of a solid silver ciborium of beautiful design and fine workmanship has been given quite recently to St Peter's Church, Smyrna. Holy Trinity (Old Swedes) Church, Wilmington, has also been enriched by two "In Memoriam" gifts—a massive brass and oak litany desk, and a seven-branched standard, to light that part of the chancel where the lectern stands. The three pieces are of antique brass of similar design, and are the gift of Mrs. Helen Rogers Bradford as a memorial of her son, Thomas Budd Bradford.

TWO MEETINGS of special interest were held last week in St. Andrew's parish, Wilmington, one, in the interest of the McCall mission, was held in the church and was largely attended; the other, held in the rectory, was a social meeting for men, at which Mr. Gifford Pinchot, Chief of the Division of Forestry of the Department of Agriculture, gave an instructive talk on forests.

THE ANNUAL convention of the Diocese of Delaware is always preceded by a missionary meeting held the night before the meeting of the convention. Tuesday evening, June 3d, a fair-sized congregation met in the ancient church at New Castle and, after a short service said by the Rev. J. Leighton McKim, the Rev. C. B. Roberts of Philadelphia gave a most forceful and instructive address on the General Principles of Missions. The Rev. H. W. Wells of St. Andrew's, Wilmington, also

spoke, with special reference to the diocesan mission work. The Bishop presided, and said the closing service.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

New Church at Pensacola.

On May 4th, the Rev. P. H. Whaley completed 10 years of his rectorship of Christ Church, Pensacola, the oldest parish in the Diocese. On that day a sermon reviewing the work was preached. In that term the number of communicants has increased by 132 per cent., while a comfortable chapel, St. Katharine's, has been erected and set off as an organized mission. This chapel was built in 1890 by the rector on land given to the Diocese, some 30 years before. Nothing had ever been done with the property and on several occasions it had been sold for taxes, having been, in each instance reclaimed by a faithful layman. The chapel has now about 65 communicants and is in the admirable charge of the Rev. Jesse R. Bicknell.

In 1897 a lot, in the most eligible and conspicuous location in the city, was bought at a cost of $7,500, upon which a church, to cost

CHRIST CHURCH, PENSACOLA, FLA.

$25,000, exclusive of furniture, etc., is being erected. The Bishop of the Diocese laid the corner-stone on June 4th, the Rev. Dr. Warner of New Orleans making the address.

The church is built of brick, with nave, transepts, and choir forming a Latin cross with circular apsidal sanctuary, having a dome at crossing. There is a spacious choir room and sacristy. The style of building is Spanish Renaissance, suggested by the Spanish traditions of Pensacola. The altar is of marble and dark oak with gilded ornaments. The reredos contains statues of the four evangelists, of St. James or St. Jago, representing the Spanish possession of Florida, and St. George, representing the English possession. There is also a statue of Christ enthroned, and a Madonna. The exterior of the church is richly ornamented in correct style in terra cotta, and the whole is finished with white upon pebble-dashed cement. The location is exceptionally good, and the church will be a dignified and appropriate ornament to the city. A rectory is also included in the plans, but this will not be built, probably, until the church is completed. It will be of frame, but finished in cement to harmonize with the treatment of the church.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Dr. Dafter's Resignation.

The Rev. William Dafter, D.D., who has resigned the rectorship of Grace Church, Appleton, is one of the senior and most revered of the Wisconsin clergy and one who, more perhaps than any other, was instrumental in the formation of the Diocese of Fond du Lac. Dr. Dafter is the last of the group of clergymen who were associated with Bishop Kemper in his work in Wisconsin, having graduated at Nashotah in 1861 and been ordained deacon in that same year by that prelate. His whole clerical life has been spent within the borders of the State of Wisconsin. He has been at Appleton for a number of years, and prior to that was for many years rector at Marinette. Dr. Dafter has been president of the Standing Committee during nearly the whole term of existence of the Diocese.

IOWA.

T. N. Morrison, D.D., Bishop.

Diocesan Notes—Restoration at Waterloo.

At Trinity, Davenport, extensive repairs are being made in both rectory and parish house.

On Trinity Sunday in Trinity parish, Ottumwa, appreciation of the faithful services of the choirmaster, Thomas W. German, was manifested by the presentation to him by the rector, on behalf of his friends in the parish, of a purse of gold.

St. Mary's, Oelwein, which has had a remarkable growth during the past year, has completed the reconstruction of its church, making it practically a new building. The church will be consecrated June 16, when Bishop Morrison will also confirm a class. An order for boys, "The Order of St. Samuel," a secret society, is doing much to hold the youth to the Church. A second chapter is to be instituted in Waterloo.

The Rev. and Mrs. F. A. Heisley of Mason City are to spend the summer months in New Jersey. Dr. Reilly of St. John's, Clinton, is also to spend his vacation in the East, having charge of St. George's, Brooklyn, during the summer. The Rev. and Mrs. Joseph A. Russell have left for Grafton, N. H., where they will remain for some time with their son, the Rev. H. H. Russell.

Bishop Morrison took part in the inauguration of Dr. Bradley as President of Iowa College, Grinnell, on June 11, and delivered the baccalaureate sermon at the State University on June 9. He is also to preach the baccalaureate sermon at Kenyon College, Gambier, June 22.

The restoration of St. Mark's in the parish of Christ Church, Waterloo (the Rev. Ivan M. Merlinjones, rector), was celebrated on the First Sunday after Trinity with four joyful services, beginning with a low celebration of the Holy Communion when many of the old members of St. Mark's received the Blessed Sacrament in the mother church for the first time for over twelve years. At 10:30 o'clock there was a high celebration, which was very elaborate and impressive. The music was offered by the vested choir of which is considered one of the leading and which is considered one of the leading choirs of the Diocese. The rector was celebrant at both services. At 3:30 P. M. the Rev. Charles L. Biggs, rector of Cedar Falls, preached an excellent sermon on the Church; and at evening service the Rev. Crozier G. Adams, rector of Oelwein, preached another excellent sermon on the same subject, but from a different standpoint. Mr. Adams took for his theme the Divine Origin of the Church, and Her Several Marks of Catholicity. The sermon made a deep impression.

St. Mark's was organized in 1856, and for several years was the only church in Waterloo, and is situated on the west side of the Cedar, which divides and runs through the city. In 1882 Churchmen on the east side organized Christ Church. This greatly weakened St. Mark's, which was eventually closed about 14 years ago, and left to the tender mercy of the weather and the small boy, which combination in time worked havoc. The building has been for years an eye-sore—a monument to the partial failure of the Church in Waterloo. The condition is now changed, and the pile of an apparently dead and decayed church has wakened up to life and activity, bearing witness to the marvelous energy of the undying Church of God.

KENTUCKY.

T. U. Dudley, D.D., LL.D., D.C.L., Bishop.

Death of Mrs. Estill—New Organ for the Cathedral.

Mrs. Estill, wife of the Rev. Dr. Reverdy Estill, rector of St. Paul's Church, Louisville, died at the Norton Infirmary, Wednesday afternoon, June 4th. Her funeral took place from St. Paul's Church on the next afternoon.

Mr. Cushman Quarrier of Christ Church Cathedral will place in that church a handsome antiphonal organ, costing several thousand dollars. It is in memory of his father, and will be placed by Nov. 1st. The motive power is to be electricity.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Diocesan Notes.

The Rev. W. G. Ivie, rector of Grace Church, Brooklyn, E. D., has nearly recovered

from the effect of his fall from a scaffold in October last. The Rev. Wm. T. Fitch has been in charge of the parish since that accident, and has for nearly two years given half his time to the parish. The latter will celebrate its 50th anniversary next April, and was never in better condition spiritually. It needs a parish house and Sunday School room to keep pace with its rapid growth. All the eastern district of Brooklyn is made up of laboring people, and little or no help comes to the parish from the wealthier parishes in the West end.

SUNDAY, June 1st, was a day of great rejoicing in Christ Church, West Islip (Rev. Geo. Downing Sparks, rector). It witnessed the return of the congregation to the church after two months' absence. The church during this time had been thoroughly redecorated and the chancel enlarged eight feet. It was also the celebration of the fifth anniversary of the present rector, who preached a sermon suitable to the occasion. The year just passed has been the most prosperous in the history of the parish. The gifts to the church have been numerous and costly, and the future outlook is bright and promising.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Church Flag Raised at Ironwood.

ON TRINITY SUNDAY, which this year was called "memorial Sunday" by the G. A. R., the old veterans of the local Post, the W. R. C., Co. I of the National Guard, the regimental Band, and a great throng of people attended service at the Church of the Transfiguration, Ironwood (Rev. Wm. C. McCracken, rector). Just before morning prayer a "Church flag" was raised with becoming ceremonies, including "America" by band; prayers by rector; anthem, "Ancient of Days" by vested choristers; salute by "Firing Squad"; "The Star Spangled Banner" by band while flag was going aloft, hoisted by a vestryman who had presented flag, pole, and special tablet for outside of the church. The choir boys formed a color guard around the base of the 60-foot pole. After the benediction the G. A. R. Commander asked the privilege of cheering, which was done three times, with a will. Then to "Onward Christian Soldiers" by the band, the soldiers and all the concourse marched into the church. After they had all entered, the choir came singing a processional Trinity hymn. On the tablet the people read the name of the parish church, then "The American Church, Commonly Called Episcopal"; then order of services, and the text, "My House shall be called a House of Prayer for all Nations."

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Sunday School Reunion at Fall River—Archdeaconry at Canton—Death of Wm. T. Eaton.

ON WHITSUNDAY the united Sunday Schools in Fall River had their second annual service in the Academy of Music. The vested choir of the seven schools numbered more than 200. Addresses were made by the Rev. G. S. Rousmaniere of Providence and Dean Hodges of Cambridge. There were 2,500 teachers and scholars present. All this is the outgrowth of mission work begun by the Rev. Wm. T. Fitch in 1874. During his administration the first missions (now strong churches) were established. In five years he built St. John's and St. Mark's, and bought ground for St. James'. In 1874 there were 230 communicants. Now there are 2,000.

THE ARCHDEACONRY of New Bedford met in Trinity Church, Canton, June 6. Bishop Lawrence celebrated the Holy Communion, assisted by Archdeacon Babcock. The address was upon Deepening the Channels of Faith. At the business session the Archdeacon made his report, which showed the large number of mission stations under the charge of the Archdeaconry, in fact the largest in the Diocese. He described methods of work, placing store not upon the multiplying of parishes, but the concentration of work in one large town, which could be easily reached by the electric car system. Bishop Lawrence asked permission to re-appoint the Rev. S. G. Babcock as Archdeacon for one year, pending some changes in the Archdeaconry system. An amendment to the Constitution bearing upon the time of the meetings was accepted. Missionary reports were then made by the Rev. Messrs. White, Miner, Hyde, Tryon, and George.

Luncheon was served by the parish afterwards in Memorial Hall. Following this a pleasant ride upon the electric cars was made to the churches of Stoughton and Sharon.

A missionary service was held in the evening. The Rev. Albert E. George spoke of Church Expansion, abroad, and what should bring it about, and the Rev. E. W. Smith of Fall River considered the same subject from its relation to home missions and made a striking address, showing the part undertaken in the community by the Church in contradistinction to Romanism and Protestantism.

THE CHURCH Temperance Society will pitch its tent for services the month of July near Franklin Park. This work is carried on every year with increasing signs of a successful work. It is not expensive work, and probably for the great good it accomplishes, it is the best managed and most economical of all this type of missionary work. The Secretary, the Rev. S. H. Hilliard, 1 Joy Street, asks for contributions for this purpose.

MR. WILLIAM S. EATON, son of the Rev. Dr. Eaton, rector of Christ Church Boston, eighty years ago, died suddenly during the past week. His generous nature was well known through the charities of the Church. For a long time he was a vestryman in Trinity Church, and served that parish as a helper and supporter of its varied agencies. Kind and unassuming in his ways, his name was honored everywhere in the parishes around Boston. It was he who quietly would come into the meeting of the Society for the Relief of the Widows and Orphans of deceased Clergymen, and lay upon the table bonds to the value of $5,000, and then quietly retire. This he would repeat every year.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Diocesan Notes.

ON FRIDAY, June 6th, the Ven. Edward Purdon Wright, D.D., Archdeacon of Milwaukee, quietly kept the 50th anniversary of his ordination to the diaconate. Dr. Wright is an Englishman by birth, and a graduate of Burlington College, and it was at the hands of Bishop George W. Doane of New Jersey that he received deacon's orders in in 1852 and priest's orders in 1853. His connection with the Diocese of Milwaukee dates from 1873, during which long term of years he has been engaged in missionary work in various points of the Diocese, and for many years has been secretary of the Standing Committee and of the Board of Missions.

THE REV. CHARLES L. BARNES, rector at Baraboo, who was granted a year's leave of absence from his parish by reason of illness, the year having been spent in work in California, has returned, and was tendered a reception by the parishioners and others.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Notes.

THE LADIES of Christ Church, St. Paul, honored the rector, the Rev. Dean Andrews, with a reception upon the fifteenth anniversary of his rectorship. The south walls of the old historic church begin to show signs of decay. It is estimated that from eight to ten thousand dollars will be needed to place the building upon a solid foundation.

THE PROMISING mission (Epiphany) at Hamline has been placed in the charge of the Rev. A. D. Stowe. While making his parish visitations he found 38 people affiliating with the Methodists that rightfully belong to the Church. The attendance has doubled since he took charge.

THE MARRIAGE of the Rev. George H. Mueller, rector of Christ Church, Albert Lea, to Miss Nelson, daughter of Judge Nelson, President of the Minnesota Church Club, is announced to take place at Cooperstown, N. Y., June 17th.

COMMENCEMENT at Seabury Divinity School, Faribault, took place on June 3d. Bishop Williams of Nebraska preached the baccalaureate sermon, and four seniors were graduated. In the evening occurred the annual alumni banquet.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

The Missionary Host—Notes—Bishop Robertson Hall.

THE 33D ANNUAL meeting of the Missionary Host at the Exposition Music Hall took place Sunday, June 1st, at 3:30. Twenty-three Sunday Schools from St. Louis and vicinity were in attendance and 200 choristers as well as clergy from the different parishes were on the stage. The Bishop presided and the Rev. Henry W. Mizner of St. Stephen's mission assisted. Secretary W. P. Nelson, in his

Why Don't They Go?

A WAY TO PUSH OFF THE "HANG ON'S."

Perhaps some day you will wake up to the fact that coffee is quickly and surely doing the business for you. You wonder why the symptoms of disease which grow more and more pronounced do not disappear, but hang on in spite of all the medicines you can take.

Fixed organic disease may result if you keep up your present course, and yet it is an easy thing to give up coffee and get well. Have your cook make Postum Food Coffee strictly according to directions, and that is easy. Use enough of it and boil long enough to bring out the taste, then you will find that the famous food drink will satisfy your coffee taste and the old troubles gradually disappear.

There are hundreds of thousands of cases in America that prove the truth of this statement.

A gentleman from Columbus, Ga., says: "My wife had been an invalid for some time and did not seem to yield to any sort of medicines. She could not eat anything without distress, and naturally was badly run down in every way.

"Finally we concluded that perhaps it was the coffee that hurt her, so she quit it and went on to Postum, also began using Grape-Nuts Breakfast Food. She immediately began to improve and kept gaining strength and health, now she can eat heartily of anything she wants, vegetables and anything else, without hurting her. She has gained nearly thirty pounds since she made the change.

"I saw such an improvement in her health that I decided to quit coffee myself and you would be surprised to see the change. I have gained in flesh about 25 pounds, and have entirely lost the old, dull headaches that I used to have so much.

"Our two children are very fond of Postum. You can use my name if you like." T. M. Coggin, 1220 10th Ave., Columbus, Ga.

report, said that a generation had come and gone in a life of this youthful looking body.

Bishop Tuttle announced that Treasurer Frank Wyman had left a few days ago for California and read the Treasurer's report, showing that the collections of the past year amounted to $833.49, which was a little below the receipts of the previous year. The fund on hand June 1st, 1901, was $1,260.75. The disbursements during the year amounted to $1,273.14, leaving a balance of $821.10. Bishop Tuttle made a short address in which he mentioned the work of the Orphans' Home, saying that as yet he had not had quite as much money from the Host for the Home this year as last. He hoped that the deficiency would now be made up.

The officers of the Host are: President, Wallace Delafield; Vice-President, H. N. Davis; Treasurer, Frank Wyman; Secretary, H. P. Nelson; and Assistant Secretary, J. M. Bull. The members of the executive committees of the St. Louis Sunday School Union and of the State Sunday School Association were the guests of the Host.

The Rev. A. K. Smith, Canon of Christ Church Cathedral, St. Louis, is to be married on Thursday at 9 A. M., by the Dean to Miss Chase of that city and proceed at once to San Juan, Porto Rico, where he takes Mr. Van Buren's work while the latter comes to the United States for consecration as Bishop of Porto Rico. Mr. Smith is to be there four months in order to give Bishop-elect Van Buren the opportunity of bringing before our Church people the needs of the Church in Porto Rico.

The Rev. Chas. Blaisdell, deacon in charge of the Holy Communion, St. Louis, was married in St. James' Church to Miss Chapman of this city, June 2.

Commencement exercises at the Bishop Robertson Hall took place June 3. Six young ladies were graduated.

Bishop Robertson Hall held its commencement exercises on Tuesday, June 3d. The assembly hall was decorated with cornflowers—the emblem of the class—while above the stage hung the class motto, done in Old English letter "*Ex Fuma Dare Lucem*"—"Light out of Darkness." The Rev. Dr. James R. Winchester, Chaplain of the school, had charge of the exercises. Bishop Tuttle, always a most welcome visitor, was present and conducted the opening devotional service. The Rev. Dr. S. H. Green, a former chaplain of the school, was also present.

Bishop Tuttle made an appropriate address, congratulating the young ladies on their successes and drawing some valuable lessons from the motto of the class of 1902, and presented the diplomas to the graduating class of six.

A social reunion of former graduates followed and then the annual banquet was served. The Bishop and visiting clergy were the guests of the ladies.

MONTANA.

L. R. Brewer, D.D., Miss. Bp.

Place of Convocation.

The place of meeting for the Convocation of Montana is changed from Butte, where it had been arranged for, by reason of the continued illness of the rector, the Rev. S. C. Blackiston, and will be held at Missoula, beginning on the 15th inst.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, Bp. Coadj.

Bishop Worthington in the Diocese.

The Rt. Rev. Dr. Worthington, Bishop of Nebraska, is at present in his Diocese conferring with his Coadjutor in regard to Church Extension in the field, and discharging the episcopal duties he has not assigned to Bishop Williams. On Sunday, June 8th, in St. Martin's Church, "The John S. Minor Memorial," at South Omaha, he ordained two candidates for the Priesthood, and one deacon. The commencement of Brownell Hall, the meetings of trustees of the school, and of the Clarkson Memorial Hospital, occurred this week.

NEWARK.

Thos. A. Starkey, D.D., Bishop.

Church Opened at Montclair.

The new church of St. John, the corner stone of which was laid on Oct. 29th, last, and in which the first public service was held on Easter, was formally opened by Bishop Starkey on Wednesday, June 4th. The order of service consisted of evening prayer with Confirmation. The lessons were read by the Rev. F. A. Carter, rector of the mother parish of St. Luke. The Bishop said appropriate Collects for the benediction of the church and the consecration of the altar. A very timely and eloquent sermon on the work of the Holy Ghost was preached by the Rev. H. W. P. Hodson, Ph.D., rector of Grace Church, Town of Union, and the service closed with the Benediction by the Bishop. A considerable number of the clergy were present.

St. John's Church was started as a parochial mission of St. Luke's, Montclair, about six years ago. In the spring of 1901 it was set apart as an organized mission of the Diocese. About the 15th of June, 1901, the Rev. C. M. Roome was appointed minister in charge. On May 23, 1902, the mission was organized as a parish under the canons of the Diocese, and the church was incorporated under the laws of the State, since which time Mr. Roome has been elected rector. The church itself is one of the most attractive of small churches. It is built of stone, and seats about 200, but is so constructed that it can easily be enlarged. Within the past year the number of communicants has more than doubled, and the outlook is encouraging.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

St. Stephen's College—Mt. Kisco.

Commencement week at St. Stephen's College, Annandale, begins with the delivery of the baccalaureate sermon on Sunday, June 15th, at 4 o'clock. The entrance examinations and the junior ball are on Monday. The former are continued on Tuesday, the evening being given to an event described as "the algebra cremation." Wednesday is class day, and the missionary sermon in the evening, following the warden's reception, will be delivered by the Rev. F. B. Reazor. Thursday is commencement day proper, with the meetings of the trustees and the alumni.

The semi-centennial of the consecration of St. Mark's Church, Mount Kisco, of which the Rev. Henry Chamberlaine is rector, was observed on May 4th. The rector preached a most interesting historical sermon to a large congregation, his text being: "Where there is no vision, the people perish," this being the inscription recently placed over the chancel. Letters of congratulation from Bishop Potter, Archdeacon Van Kleeck, and the Rev. W. W. Olssen, D.D. (who was present at the consecration service 50 years ago), were read and a few appropriate remarks were also made by the Rev. John Anketell, one of the former rectors.

This parish has prospered very greatly in recent years, both spiritually and in a material way. The increased interest shown in the services has been marked, while the revenues of the parish have been correspondingly augmented. During the past winter extensive repairs have been made in the church building, at a cost of nearly $1,000.

Owing to the fact that its place of worship is at some distance from the village, the parish has been for many years dependent in a measure for its maintenance upon the

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Archdeaconry of Westchester and it was therefore a source of great gratification to all that the rector was able upon the occasion of the semi-centennial to announce that the parish would henceforth be in a position to relinquish the aid which has been generously extended for so long a period.

OHIO.

WM. A. LEONARD, D.D., Bishop.

East Liverpool—Relief of Widows and Orphans.

A NEW ORGAN has been placed in St. Stephen's Church, East Liverpool (Rev. Edwin Weary, rector), as the gift of Mr. Andrew Carnegie. A public recital was given on the evening of May 28th, Prof. Mayer of Pittsburgh presiding.

A CIRCULAR has been issued by the Rev. Francis M. Hall, secretary, in behalf of the Ohio Widows and Orphans Society. The Society is for the relief of those who may be dependents of deceased clergymen, and it is hoped that the scope of its work may be largely increased.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

B. S. A.—Divinity School—Notes.

AT THE Memorial Church of the Advocate (the Rev. Henry Martyn Medary, rector), a memorial font was dedicated on the First Sunday after Trinity. The font, which is of Indiana limestone, is placed in the center of the octagonal baptistery at the southwest corner of the church, is in harmony with altar and pulpit, is of mediæval Gothic design, and stands upon three octagonal platforms of steps. The inscription reads: "To the Glory of God, and in memory of William Wallace Silvester, S.T.D." Dr. Silvester was the first rector of the parish, and passed from this life January 22nd, 1901. The font is a memorial gift of the congregation. A cover of oak, bearing a wrought-iron cross, forms a part of the memorial.

ON MONDAY, June 2nd, before the Clerical Brotherhood, the Rev. Horace F. Fuller, rector of Trinity Church, Southwark, read a paper, entitled, "What can the Episcopal Church do to advance Church Unity?" In the absence of the chairman, the Rev. Robert Ritchie, rector of the Church of St. James-the-Less, Falls of Schuylkill, was called upon to preside. Discussion followed the reading of the paper. A minute of the death of the Rev. Alfred Lee Royce, D.D., U. S. N., was made by rising vote.

THE PHILADELPHIA BRANCH, Clerical Union, held the stated monthly meeting in the afternoon of the same day. The Rev. Harvey S. Fisher, rector of St. John's Church, Norristown, read a paper, entitled, "Some Aspects of the New Psychology."

THE SUMMER meeting of the Philadelphia Junior Local Assembly, Brotherhood of St. Andrew, is announced, and will be held at St. Barnabas', Haddington (the Rev. Samuel P. Kelly, rector), on Saturday, June 21st, beginning at 2 P. M. Evidently, those in charge have found the way to the boys' entertainment, for a game of base-ball is to be the opening feature, and for those who do not care for the game—if there are any such boys—the St. Barnabas' Chapter will provide for their special amusement. The subject for the conference is, "How Can We Keep All Our Members Active: (1) In the Chapter meetings; (2) In every-day life?" Addresses in the evening will be given by Mr. Henry D'Olier, of St. Matthew's Church, and the Rev. William Bernard Gilpin, of the Church of the Ascension.

WHEN the Rev. Nathaniel S. Thomas, of the Church of the Holy Apostles, declined his election as Missionary Bishop of Salina, the vestry of the parish adopted resolutions expressive of their great satisfaction with his decision; and of their "appreciation of his untiring interest in the work of the parish," earnestly trusting "that the close and cordial relations now existing between pastor and people may long continue." Also, the vestry pledged for the parish and themselves, "the support and personal work of every one in all his efforts for the upbuilding of Christ's Kingdom, and they hold themselves ready to respond to any call he may make upon them that may tend to benefit the Church and increase his usefulness."

WORK on the extension of St. Clement's clergy house (the Rev. G. H. Moffett, rector), has been resumed, and is now progressing with all despatch. The Judges of Common Pleas Court No. 3, unanimously agreed in the opinion that the parish had an undoubted right to build, and refused an injunction restraining. The grounds around the church have been put in thorough order, and with the planting of shrubs, trees, and vines, the effect is highly gratifying. The Altar Guild of the parish will make and present to the Bishop of Delaware a set of white silk vestments for use in the Chapel of the Good Shepherd, at Bishopstead, Wilmington. The parish is thus given the pleasure of expressing appreciation of the many kindnesses and courtesies received at the hands of good Bishop Coleman.

THE EXERCISES of the 39th annual commencement of St. Luke's School, Bustleton, were held in the school gymnasium on Tuesday afternoon, June 3. Opened with prayer by the Rev. Samuel F. Hotchkin, rector of the parish, the annual address was delivered by the Rev. Dr. Elwood Worcester, rector of St. Stephen's Church, Philadelphia. There were 17 young men graduated. For eighteen years past, this school has been located at Bustleton, but now, owing to the great and pressing need for additional space, and which cannot there be secured, the school will be removed to Wayne, where new buildings are being erected, and where the fall term will be begun; so that this commencement partook also of the nature of a leave-taking of the old surroundings.

THE SUMMER meeting of the Philadelphia Local Assembly, Brotherhood of St. Andrew, was held on Thursday, June 5, at St. Timothy's Church, Roxborough. An unusually large number of Brotherhood men were in attendance. A brief service was held in the Church at 4:45 P. M., at which the Rev. Charles Fiske, rector of the Church of the Transfiguration, delivered a strong address on the "Priesthood of the Laity," in which he pointed out, with force and clearness, the great responsibility resting upon the lay people, in the development of the spiritual life; and especially the sacramental system of the Church. Supper was served in the parish building shortly after service; and in the evening a conference was held in the Sunday School room, at which, after prayer by the chaplain, the Rev. Chas. W. Robinson, Mr. Mahlon N. Kline, President of the Assembly, presented the business of the evening, calling especial attention to the finances of the general organization, and appealing to the Philadelphia branch to take active steps in the canceling of the present indebtedness before the annual meeting at Boston in October. He further asked for contributions towards the support of the local paper, *Our Work*, which is published monthly at Philadelphia in the interests of the Local Assembly. The time for the conference having arrived, Judge G. Harry Davis took the chair, and announced the subject of the evening as being "Brotherhood Men's View of the Brotherhood of St. Andrew." Opening addresses, limited to seven minutes each, were made by Messrs. Louis B. Runk, Wm. B. Langston, and B. A. Mitchell, Jr., following which, brief addresses were made by various members. As a result of the discussion, the general impression appeared to be that the Brotherhood was quietly, though none the less effectively, doing valuable work in deepening the spiritual lives of *individuals*. Judge Davis, in closing the conference, drew especial applause by his statement that the word "pessimism" is not to be found in the organization's vocabulary. Certainly one valuable result of the meeting will be manifested in the strengthening of the work of the chapters in the section in which it was held.

AT THE George W. South Memorial Church of the Advocate (the Rev. H. M. Medary, rector), the annual commencement of the Philadelphia Divinity School was held in the morning of June 5. After a short service, con-

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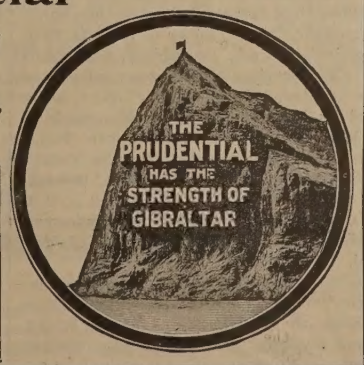

ducted by the rector of the parish, the Rev. J. DeWolf Perry, D.D., and the Rev. John F. Steen of New York, the Bishop Coadjutor, the Rt. Rev. Dr. Alex. Mackay-Smith, preached a masterful sermon from the text, St. Mark ix. 26.

A meeting of the Associate Alumni of the Divinity School was held the day preceding the commencement, at which a resolution was adopted, declaring it to be the sense of that body that they should support a missionary in the foreign field. A committee was appointed to raise funds, and with the approval of the Faculty the Rev. Amos Goddard of the class of 1902, was commended to the General Board of Missions, to be a missionary in China.

A NEW ALTAR is to be provided for the Church of the Transfiguration, Philadelphia (the Rev. Charles Fiske, rector), and will be the gift of four ladies of the parish. The work will be of dark oak, with Gothic panelings for the altar, separated by columns. The reredos will carry out the same plan as to panelings, with pinnacles at the sides, and a throne in the centre, terminating in a spire. Accompanying the altar will be also the ornaments. It was hoped that this work could be in place by the autumn, but some alterations in the chancel are under consideration, and the placing of the altar will be delayed until all can be arranged.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Accident to Rev. Mr. Richards.

THE REV. G. S. RICHARDS, rector of Christ Church, Meadville, met with an accident Sunday, June 1st, after the morning service, that will confine him to the rectory for some time. He turned his right ankle and crushed several small bones below the ankle.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

New Church in Newport—Chimes for St. Stephen's—Window at Central Falls.

ON TUESDAY, June 3d, the new Emmanuel Church erected in memory of John Nicholas Brown at Newport, was consecrated by the Bishop Coadjutor, assisted by others of the clergy. The edifice is not yet entirely completed, but the date had been set and no further delays could be granted.

A year ago last Easter it was announced by the Rev. E. H. Porter, rector, that it was the desire of Mrs. Brown to erect a new place of worship in memory of her deceased husband, who had been a member of the vestry and a faithful worker there during his life. A year ago the corner-stone was laid by the venerable Bishop Clark, and it was then the intention to have the church completed for use last Easter. In the meantime the congregation has been worshipping in the old edifice, which was moved to an adjoining lot that the new structure might rise upon the old site.

The clergy and choir formed in the old church, whence the procession marched to the new edifice. The surpliced choir of the church was augmented by a number of soloists from St. Stephen's Church, Providence, and a cornetist. The services within were conducted by the Rt. Rev. William N. McVickar, D.D., assisted by Bishop Walker of Western New York, Rev. S. C. Hill of Germantown, Pa., a former rector; Rev. George Grenville Merrill of St. Mary's Church, Tuxedo Park, brother-in-law of Mrs. Brown; Rev. Frederick J. Bassett, D.D., of the Church of the Redeemer, Providence, the rector and curate of Emmanuel.

The instrument of donation and endowment conferring the church from the trustees and vestry to the Diocese of Rhode Island, was read by John M. Taylor, senior warden. The sentence of consecration was read by the Rev. E. H. Porter, rector. The sermon was preached by the Rev. Dr. Huntington, rector of Grace Church, New York, the theme being "Vision and Service, the Essentials of the Church," the text, Gen. xxviii. 22, "And this stone which I have set for a pillow shall be God's house, and of all that thou shalt give him, I will surely give one-tenth unto them."

Mrs. Brown made some fine needlework for the altar from a rare piece of lace, which had been greatly admired by her husband before his death, and which he purchased in Venice.

A handsome communion service, the gift of Messrs. R. H. I. and William Goddard of Providence, as a memorial to John Nicholas and Harold Brown, was used for the first time.

At the close of the service the ladies of the parish served a luncheon to the clergy, invited guests, and choir in the guild house.

The architecture of the new church is that of English parish churches of the fifteenth century, known as Early English Gothic. The exterior is constructed of granite, of warm color, from Weymouth, Mass., while the trimmings are of limestone, machine dressed. The large window in the chancel is of noble design, and at present glazed in cathedral glass, but it is Mrs. Brown's purpose to place there a memorial window, the subject of which will probably be the Ascension, and it is expected to have it in place by next Easter. The rest of the windows, with one exception, are cathedral glass, the exception being the Sophia F. Brown window, which was in the other edifice.

The grounds have been nicely laid out according to modern landscape gardening, and a hedge confines the churchyard. The tower is fitted for chimes, which are not yet supplied. The chancel is spacious, and within it are seats for 35 choristers. Steps lead to the altar, which is richly carved in limestone. The chapel, which is entered from the main structure, has a high ceiling. In the basement under the choir room there is a reading room and club room for the choir boys.

ST. STEPHEN'S CHURCH, which is one of the handsomest in Providence, for a long time

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When the different members of the editor's family ask, "Why don't *The Four-Track News* come?" it is getting to be like Castoria, even "the children cry for it," and this tells the story. It is the most interesting publication that comes in our exchanges, and the reason is easily told. Mr. Geo. H. Daniels, the General Passenger Agent, who has charge of it, has the "Carnegie faculty" of getting good men around him, who know their business, and the result is that in everything the publication department of the New York Central distributes, it is "all right."—*Brooklyn (N. Y.) Journal.*

The subscription price of *The Four-Track News* is 50 cents per year. A sample copy will be sent free, for 5 cents, by Geo. H. Daniels, General Passenger Agent, New York Central & Hudson River Railroad, Grand Central Station, New York.

INTERCHANGEABLE MILEAGE.

WE TAKE PLEASURE in announcing that, effective June 1st, 1902, the INTERCHANGEABLE MILEAGE CREDIT SYSTEM of the Western Passenger Association (The Red Book) will become operative on the Mobile & Ohio Railroad between stations north of the Ohio River (St. Louis to Cairo, inclusive).

C. M. SHEPARD,
General Passenger Agent.
JNO. M. BEALL,
Assistant General Passenger Agt.
St. Louis, May 28th, 1902.

lacked in one particular, a tower. Within the last two years this need has been supplied and a tower which is in architectural harmony with the church has been added, but since the completion of the tower it has stood silent and grim against the high roof of the nave of the church. This is not to be its fate in the future, for a set of tubular chimes, 15 in number, has been presented to the church by Mrs. Frank A. Sayles as a memorial to her father, Lieut. Commander Sullivan Dorr Ames, and her mother, Mary Townsend (Bullock) Ames. The chimes are to be placed in position at an early date and, together with the new rectory which is soon to be built, will make a great addition to this well-equipped and stately church.

On the evening of June 4th a parish reception was held in the Webster Memorial guild house of St. Stephen's Church. It proved to be a most enjoyable event, especially to Dr. and Mrs. Fiske, as it was their 28th wedding anniversary.

A MEMORIAL window, in memory of Thomas Marsh, a young man who lost his life while bathing in Scott's pond last summer, has been placed in position in St. George's Church, Central Falls. The funds for the purchase of the window were raised by the teacher and members of his class in the Sunday School.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

Progress at Grand Junction, Colo.

ST. MATTHEW'S mission in Grand Junction, Colorado, has, after some consideration, taken definite steps to secure a Sunday morning service, where heretofore an evening service only has been held. The missionary, the Rev. C. W. G. Lyon, up to this time divided his Sundays between this point and Delta, fifty miles distant, going as well through the week to conduct a fortnightly service in Montrose, twenty miles farther east. The increase in the size of the congregation, and general interest, and the promise to double the subscription towards the stipend for Mr. Lyon, has rather demanded this new arrangement, but nothing could of course be done without first obtaining the Bishop's approval; which he has gladly given. The missionary will from now on devote his entire Sunday to Grand Junction, thereby leaving open an ideal field of labor for some energetic man, at Delta and Montrose, where there is much love for the Church.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Woman's Auxiliary.

ON SATURDAY, May 25th, Miss Julia C. Emery met the city branches of the Woman's Auxiliary at St. Michael's parish house and made them a most helpful and encouraging address. On Trinity Sunday afternoon, she addressed the children and the Junior Auxiliary at Grace Church.

THE 17th ANNUAL meeting of the Woman's Auxiliary of the Diocese was held at Florence, May 27th. There was a celebration of the Holy Communion at St. John's Church (Rev. Harold Thomas, rector), after which the members adjourned to the City Auditorium, where the meeting was organized. The diocesan Secretary, Miss M. E. Pinckney, read her report, which showed that the Auxiliary has contributed during the past year in cash and boxes, $2,163.89. These figures show a gain of $350 over last year. There are now 38 branches of the Auxiliary in the Diocese. Miss Katie Lee, of Charleston, Secretary of the Juniors, reported 17 branches among the young people of the Diocese. They have contributed during the past year, in cash and boxes, $761.17—the boxes having been sent chiefly to poor white children in the missions around Sewanee, Tennessee. The following officers were elected for the ensuing year: President, Mrs. R. Wilson of Charleston; Vice-Presidents, Mrs. P. T. Hayne of Greenville, Miss Kate Hampton of Columbia, Mrs. W. E. Martin of Charleston; Secretary, Miss M. E. Pinckney of Charleston; Recording Secretary and Treasurer, Miss H. Murdoch of Charleston; Secretary of Junior Auxiliary, Miss Katie Lee of Charleston.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Dayton Convocation—Organ at Lancaster—Memorial Tablet.

THE ANNUAL meeting of the Dayton Convocation was held in St. Mary's Church, Waynesville, on June 4, 5, and 6. It was opened on the evening of the 4th with a missionary service, when addresses were made as follows: "Domestic Missions," by the Rev. A. Ramsey; "Foreign Missions," by the Rev. F. V. Baer; and "Diocesan Missions," by the Rev. A. C. McCabe, Ph.D. The next morning at 9 a Quiet Hour was conducted by Dean Snedeker of St. Paul's Cathedral. A celebration of the Holy Communion followed. At the business session the Rev. C. H. Lee of Greenville was elected Dean and the Rev. C. G. Reade of Dayton, Secretary. The report of Archdeacon Edwards in regard to the missions under his charge at Lebanon and Wilmington, as well as the reports of all the missionaries were most encouraging. The Rev. Chas. H. Lee of Greenville said he hoped shortly to start the erection of a church and parish house to cost $14,000. The sum of $1,200 to be raised the coming year for diocesan missions was apportioned among the parishes and missions. At the service in the evening the Rev. James H. Young preached on Ephesians iii. 18-19.

The following day there was a celebration at 7. At 9 the Rev. C. L. Oswald of London read an excellent paper on "The Oxford Movement." This was followed by an address by Dean Lee on "The Broad Church Movement."

THE NEW pipe organ that is to be placed in St. John's Church, Lancaster, is given by Mrs. Reber of St. Louis, Mrs. Hoyt of New York, and Mrs. Granger of Zanesville, Ohio, in memory of their mother, Mrs. Mary Elizabeth Sherman Reese, a sister of General Sherman and the Hon. John Sherman.

SIX MONTHS ago the Rev. W. R. Agate took charge of St. Paul's mission, Martin's Ferry, and during that time improvements have been made on the church building costing $808, and $45 have been paid on the old indebtedness, reducing the same to $450.

A BEAUTIFUL bronze tablet has been placed in Calvary Church, Cincinnati, by the Home Society of the parish. At the base of the tablet, in bas relief, is a silver chalice, symbolizing the office of the priest, while under it the inscription reads: "To the memory of the Rev. Edwin Francis Small, for nine years rector of this parish, entered into life eternal Oct. 24, 1901. 'Blessed are the pure in heart for they shall see God.'"

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Mr. White's Missions.

A CONSIDERABLE district adjacent to St. Louis is in charge of the Rev. J. C. White, who began his work in January, 1900. Since that time he has started missions in Glen Carbon, Granite City, and Venice, the former of which has been placed in charge of the missionary at Edwardsville, the two latter remaining in his own district. The mission at Granite was started in November, 1900, and has been organized and admitted into the Synod. It has increased from 10 to 73 communicants, and has a Sunday School of 80 scholars and a large woman's guild. About $500 has been raised toward a church build-

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PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

ing. A fine corner lot has been promised on condition that a church costing not less than $4,000 be erected. An excellent lay reader from the congregation has been trained by the missionary, and the mission does its part in bearing the burden of diocesan support. In Venice services are held on Sunday afternoon and a flourishing Sunday School is in charge of a faithful lay reader from St. Louis. A splendid lot without conditions has been given the mission and about $100 has been raised for the building fund. The communicants now number 20. This mission was begun last December and bids fair to increase rapidly. It will probably be organized next fall. In East St. Louis the number of communicants increased from 55 to 138 actual. The mission owns, free from debt, a fine, centrally located lot, the foundation of the church has been built and paid for, and the mission has about $5,000 in hand to go on with the building; but, owing to the enormous increase in cost of work and material incident to the World's Fair, it is impossible to proceed at this time, much as the building is needed. With the exception of about $900 every cent of the money has been raised by the missionary, and almost all within the mission. The missionary very much desires to commence work in the fall in the town of Madison, which is another of the chain of towns going to make up the "East Side" of St. Louis, as it is called. The population of the "East Side" is actually over 50,000 and is increasing more rapidly than any other city in the State. Mr. White has, during his term in these missions, baptized 105 persons and presented 83 for Confirmation. Much more could be done if outside help could be obtained, but appeals have proved fruitless.

Bishop Seymour has just completed a visitation of the Field.

VIRGINIA.

F. McN. Whittle, D.D., LL.D., Bishop.
Robt. A. Gibson, D.D., Bp. Coadj.

Commencement at the Seminary—The Bishop's Condition,

Thursday of next week is the day appointed for the graduation of the class of 16 at the Virginia Theological Seminary and for the meeting of the alumni. The ordination will take place on the day following.

The condition of Bishop Whittle, who met with a severe accident as reported, continues slightly to improve, though it is now considered unlikely that he will ever again be able to leave his room.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Commencement at National Cathedral School—St. Mark's.

The second annual commencement of the National Cathedral School took place on Wednesday, June 4th. The Rev. Mr. Bratenahl conducted a brief opening service, and the Bishop of Washington introduced the Rev. Dr. Floyd W. Tomkins of Philadelphia, who delivered an address, taking for his subject "Modern Life and Modern Character." After the singing of Kipling's Recessional, the Bishop presented the one graduate, with the certificate of graduation, and closed with prayer and benediction. A reception to the friends of the school followed, and was much enjoyed. The hall, and indeed the entire building, was lavishly and artistically decorated with flowers and palms. The second year of the Cathedral School has been even more successful than the first, and already there is need for more room than its large and commodious building affords.

St. Mark's parish has lately acquired property adjoining the church, which will be of great benefit to its work in the future. The possession of this ground had long been desired, both to prevent the erection of a building detrimental to the church, and also as the site of a future parish building, and being offered at auction, the vestry were able to secure it. The rent of houses upon the property will enable the parish to hold it without expense till it can be used for the much-needed building.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Parish House at Geneva—Hobart Commencement—Sunday School Gathering in Buffalo.

The service in connection with the dedication of the Rankine Memorial parish house, Geneva, was held in St. Peter's Church, Monday, June 2nd. The Bishop officiated, assisted by the Rev. Dr. J. B. Hubbs, rector of St. Peter's, and by a number of other clergymen. Morning prayer having been said, the congregation, led by the choir and clergy, and singing a hymn, proceeded from the church to the Sunday School assembly room in the parish

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To Colorado
and Back

WE will sell tickets at less than half fare this summer, to enable people of moderate means to visit Colorado. On frequent days the price for round trip tickets to Colorado will be $25 from Chicago, $21 from St. Louis. Eastern Railroad agents will sell through tickets. Colorado is not a country of high prices. Our handbook tells all about the hotels, boarding houses and ranches, their prices, rates for livery, the fishing and hunting, charges for guides, etc. You can get excellent accommodations for $8 to $10 a week. Send for a copy. No charge, and with the book I will enclose a circular telling about the railroad ticket rates and our fast "one night on the road" trains between Chicago or St. Louis and Colorado.

Burlington Route

There is no place in the world like Colorado for beauty of mountain scenery and perfection of climate—it is ideal. I have never known anyone to return from Colorado disappointed. Where could you find a more delightful place to spend your vacation?

P. S. EUSTIS, Passenger Traffic Manager, C. B. & Q. Ry., CHICAGO

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